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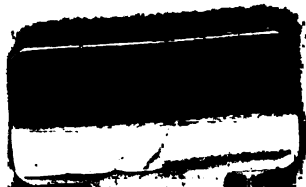
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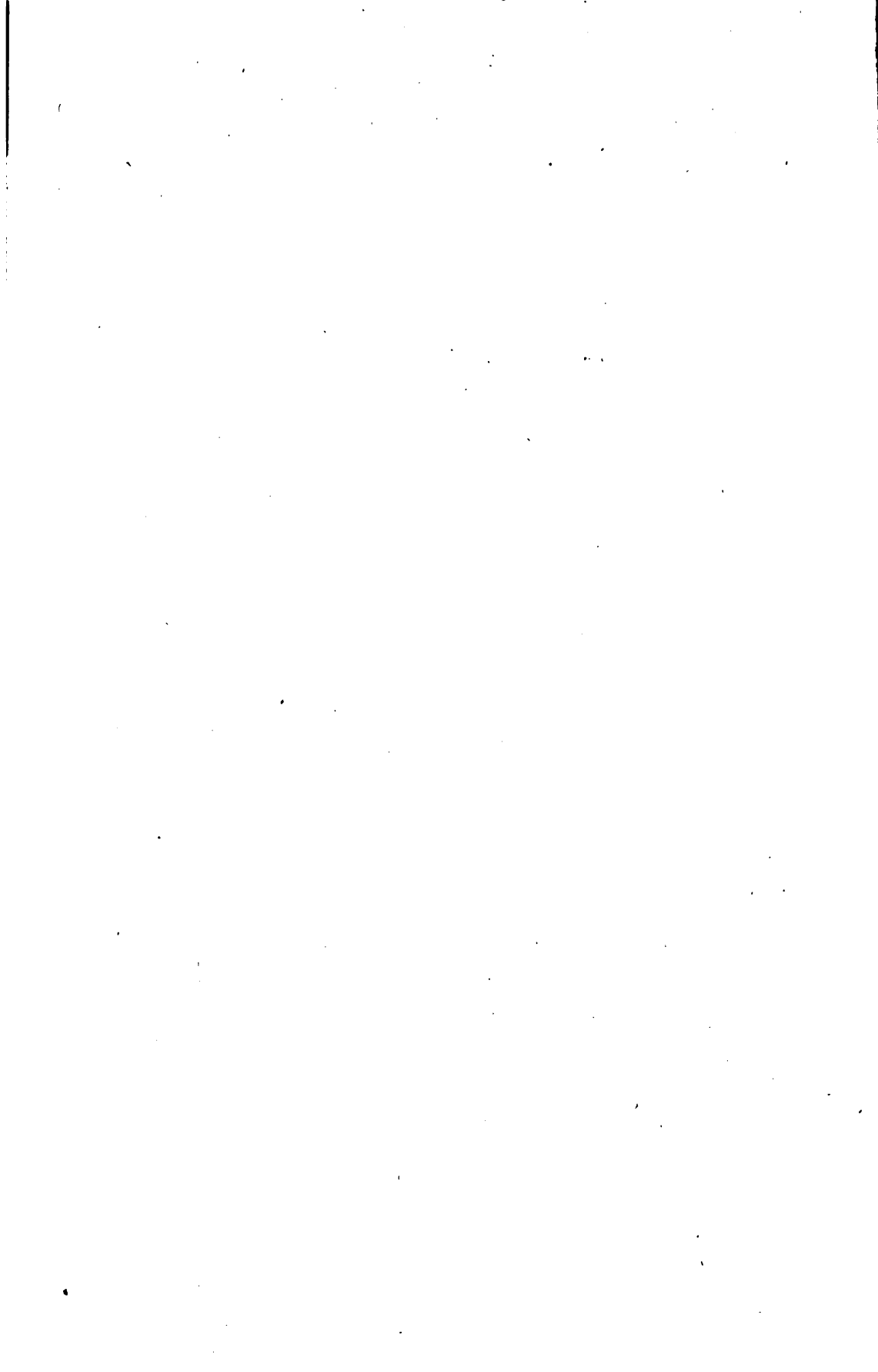
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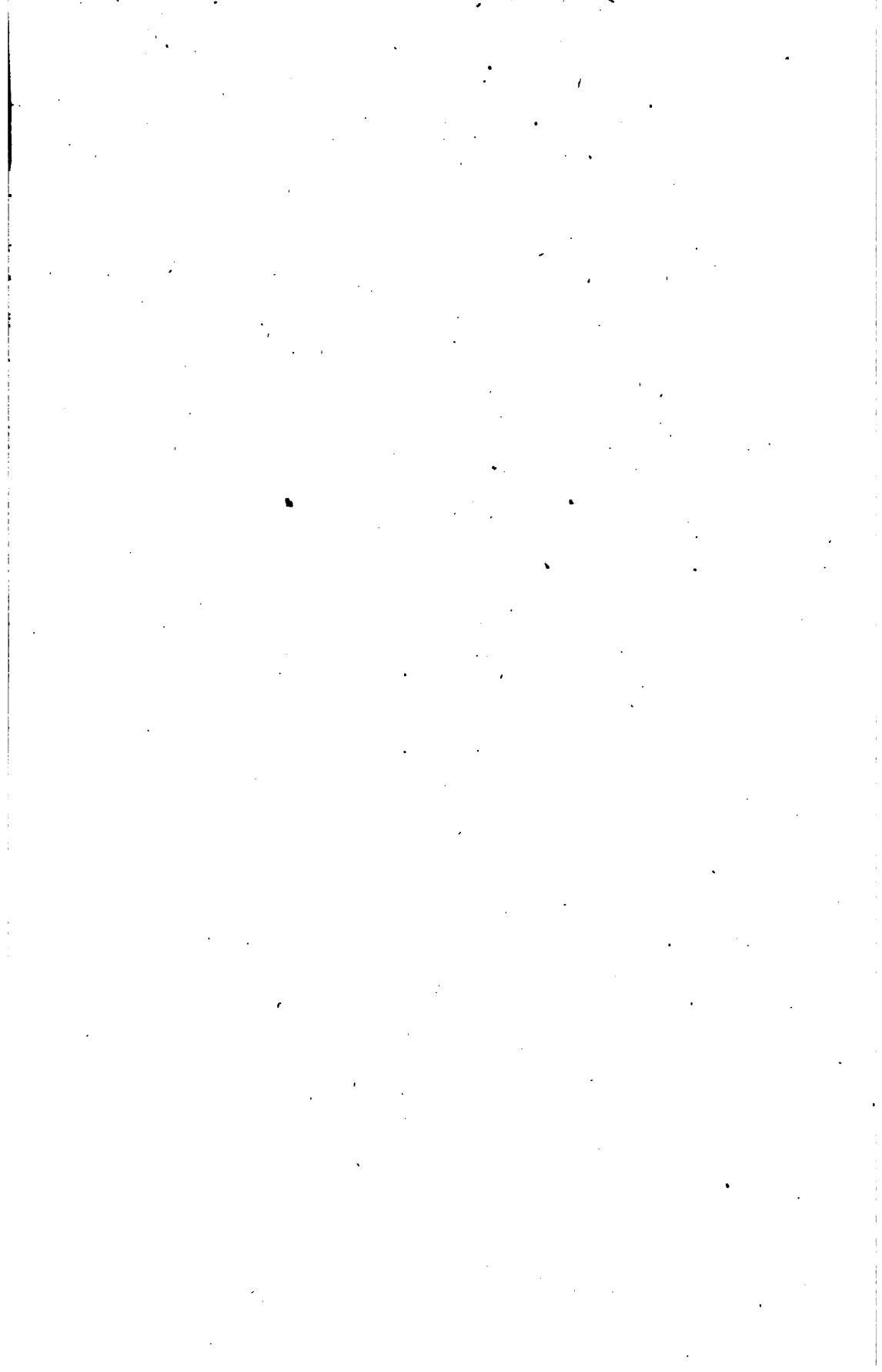
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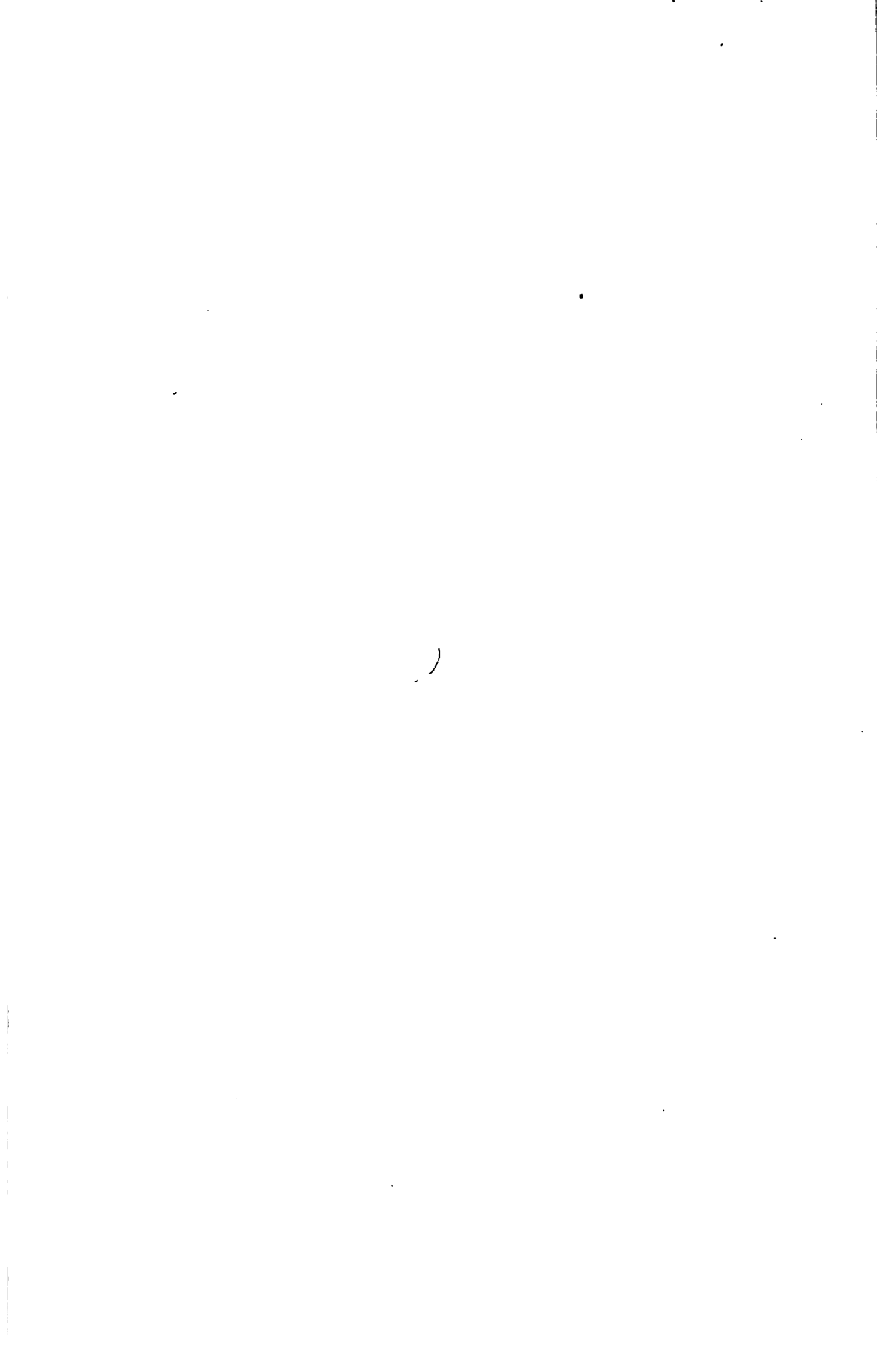


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THE VESTRY.

CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

VOL. XIII.

APRIL, 1895.

No. 1.

CHURCH AND SCHOOL.

MARY BAKER EDDY.

HUMBLY, and as I believe, Divinely directed — I hereby ordain, that the Bible, and Science and Health with Key to the Scriptures, shall hereafter be the only pastor of the Church of Christ, Scientist, throughout our land, and in other lands.

From this date the Sunday services of our denomination should be conducted by Readers, in lieu of pastors. Each church or society, formed for Sunday worship, shall elect two Readers, a male, and a female. One of these individuals shall open the meeting by reading the hymns, and chapter, (or a portion of the chapter) in the Bible, leading in silent prayer, and repeating in concert with the church, the Lord's Prayer. Also, shall give out any notices from the pulpit; shall read the scriptures indicated in the Sunday-school lesson, of the Christian Science Quarterly, and shall pronounce the benediction.

The second Reader shall read alternately from my book, Science and Health, in response to the church,— the Spiritual Interpretation of the Lord's Prayer. Also the second Reader, shall read all the selections from Science and Health, referred to in the Sunday-school lessons.

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The Reader of the Scriptures, shall name at each reading, the book, chapter, and verses. The Reader of Science and Health with Key to the Scriptures, shall commence by announcing the full title of this book, with the name of its author, and afterwards, repeat at each reading, its abbreviated title, *viz.*, Science and Health, and the number of the page. This form shall also be observed at the Communion service, only the selections from both the Bible, and the Christian Science Textbook, shall not be taken from the *Quarterly*, but from the Bible, and Science and Health, and shall be such as are adapted to that service. On the first Sunday of each month a sermon shall be preached to the children, from selections taken from the Scriptures and Science and Health, specially adapted to the occasion, and read after the manner of the Sunday service. The children's service shall be held on the Sunday following Communion Day.

No copies from my books are allowed to be written, and read from manuscripts, either in private, or in public assemblies, except by their author.

Those Christian Scientists who are letterly fit, and specially spiritually fitted for teachers, can teach annually three classes only. They shall teach from the Christian Science text-book. Each class shall consist of not over thirty-three students, carefully selected, and only such as have promising proclivities toward Christian Science. The teacher shall hold himself morally obligated to look after the welfare of his students, not only through class term, but after it, and watch well that they prove sound in sentiment, health, and practical Christianity.

Teaching Christian Science shall be no question of money, but of morals, and uplifting the race. Teachers shall form Associations for this purpose; and for the first few years convene as often as once in three months. Teachers shall not silently mentally address the thought, to handle it, nor allow their students to do thus, except the individual needing it asks for mental treatment. They shall steadily and patiently strive to educate their students in conformity to the unerring wisdom, and law of God, and shall enjoin them to

habitually study His revealed Word, the Scriptures, and "Science and Health with Key to the Scriptures."

They shall teach their students how to defend themselves against mental malpractice, but never to return evil for evil, never attack the malpractitioner, but to know the Truth that makes free and so to be a law, not unto others, but to themselves.

A REFUTATION.

SOME newspapers recently published statements purporting to have been made by a pastor of one of the Churches of Christ, Scientist, in New York to the effect that Rev. Mary Baker Eddy was the female Christ, or feminine Deity.

To refute such untruthful publications Mrs. Eddy made the following statement which was published in the New York *Herald* and other papers : —

DEIFICATION OF SELF.

TO THE EDITOR OF THE *Herald* : —

My books and teachings maintain but one conclusion and statement of the Christ and the deification of mortals. Aught to the contrary I deem anti-Christian and unscientific. God is one, and Christ is one with God, in the sense of God as Divine Love, and Christ as the Holy Ghost, alias Divine Principle and its Divine idea.

There was, is and never can be but one God and one Christ and one Jesus of Nazareth. Whoever in any age expresses most of the spirit of Truth and Love, the animus of God's idea, has most of the spirit of Christ and of that mind which was in Christ Jesus.

If Christian Scientists find in my writings, teachings and examples a greater degree of this spirit than in others, they can justly declare it. But to think or speak of me in any manner as a Christ is sacrilegious. Such a statement would not only be false, but the absolute antipode of Christian Science, and savor more of heathenism than of my doctrines.

MARY BAKER EDDY.

FEBRUARY 4, 1895.

LETTER TO A STUDENT.

THE following is a copy of a letter recently written by Mrs. Eddy to a student : —

PLEASANT VIEW, CONCORD, N. H., March 18, 1895.

MY BELOVED STUDENT : — In reply to your letter will say, God's ways are not as our ways ; but higher far than the Heavens above the earth is His wisdom above ours. When I requested you to be ordained I little thought of the changes about to be made. When I insisted on your speaking without notes, I little knew that so soon another change in your pulpit would be demanded. But now after His messenger has obeyed the message of divine Love, then came the interpretation thereof. But you see we both had first to obey and to do this through faith not sight.

The meaning of all this as now shown is, when you were bidden to be ordained, it was in reward for your faithful service thus to honor it. The second command to drop using notes was to rebuke a lack of faith in divine help, and to test your humility and obedience in bearing this cross.

All God's servants are minute men and women. As of old I stand with sandals on and staff in hand, waiting for the watchword and the revelation what, how, whither ? Be faithful and obedient, and God will do the rest.

In the April number of the Christian Science Journal you will find the forthcoming completion (as I now think) of the Divine directions sent out to the churches. It is satisfactory to note how the order therein given responds to the example of our Master. Jesus was not ordained as our churches ordained ministers. We have no record that he used notes when preaching. He spake in their synagogues reading the scriptures and expounding them, and God has given to this age Science and Health with Key to the Scriptures, to elucidate His Word.

You may read this letter to your Church and then send it to Rev. Mr. Norcross and he will understand. May the God of all grace give you peace.

Lovingly yours,

MARY BAKER EDDY.



THE LOWER VESTIBULE.

SOME MORE VIEWS OF THE MOTHER CHURCH.

WE give as our frontispiece in this number a view of the vestry. This has heretofore been described.

It appears in the picture as it is when thrown together, making one room. The partitions, of glass, are adjustable and can be quickly changed. When open it seats eight hundred persons.

The next view is the lower vestibule as it appears from the south entrance to the church. It shows the double doors opening to the north on Norway street, part of one of the stairways leading to the auditorium, the entrance to the Director's Room, and the small sunburst which lights the vestibule.

The next view is the Director's Window. This window is the most remarkable of all the windows in the significance of its sacred historical meaning. It is based upon Revelations, and Science and Health with Key to the Scriptures. This book constitutes its central figure. It will be observed that the Star of Bethlehem sheds its light down upon its pages, thus symbolizing its illumination of the Holy Scriptures, and making it what it really is, the Key to the Bible in its spiritual import. Its pages give new and added lustre to the pages of Holy Writ. Hence its place as the center piece of this window which is a testimonial to its author, the Reverend Mary Baker Eddy.

This window is encircled by twelve stars, four of which are larger than their fellows as hereafter explained; these stars symbolize the twelve tribes of Israel, and the twelve tribes of Israel stand in type for the whole human race. The four large stars stand in symbol for the city described in Revelations 21: 16: — "And the city lieth four square, and the length is as large as the breadth. . . . The length and the breadth and the height of it are equal."

It is beautifully and graphically described in our textbook, *Science and Health*, pages 566-7.

The North Star points toward the open Bible (See open Bible and large star in the picture; also the Woman of the Apocalypse, and the seven stars, the constellation known as the "Great Bear" — *Ursa Major* — two of the stars of which point toward the North Star,— the seven stars symbolizing completion). For a symbolization of the Star of Bethlehem see the easterly star, and figure of Mary and the child Jesus in the picture; also the figure of the shepherd and lamb, and of the lamp; for the Southern Star see the large star and the figure of the cross; also palms and pomegranates, indicative of tropical plants and fruits. For the Western Star see the large star and the sheaf of wheat and bunch of grapes — the fruitage of the Golden Shore; also the picture typifying the Golden Shore.

The next view is a part of the Director's Window. It represents the six water pots of the marriage feast in Cana of Galilee, based upon John ii. 6: "And there were set six water pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus said unto them, Fill the water pots with water; and they filled them to the brim; and he said unto them, Draw out now and bear to the governor of the feast, and they bare it."

The water pots typify material sense. As the dross of this sense is purged away by the purifying action of the waters of Truth, mortal blindness gives place to spiritual understanding, which is the true inspiration emblemized by the wine. The purifying waters of Truth lead to the wine of Life, and Love wedded to its eternal ideas, is the true marriage.

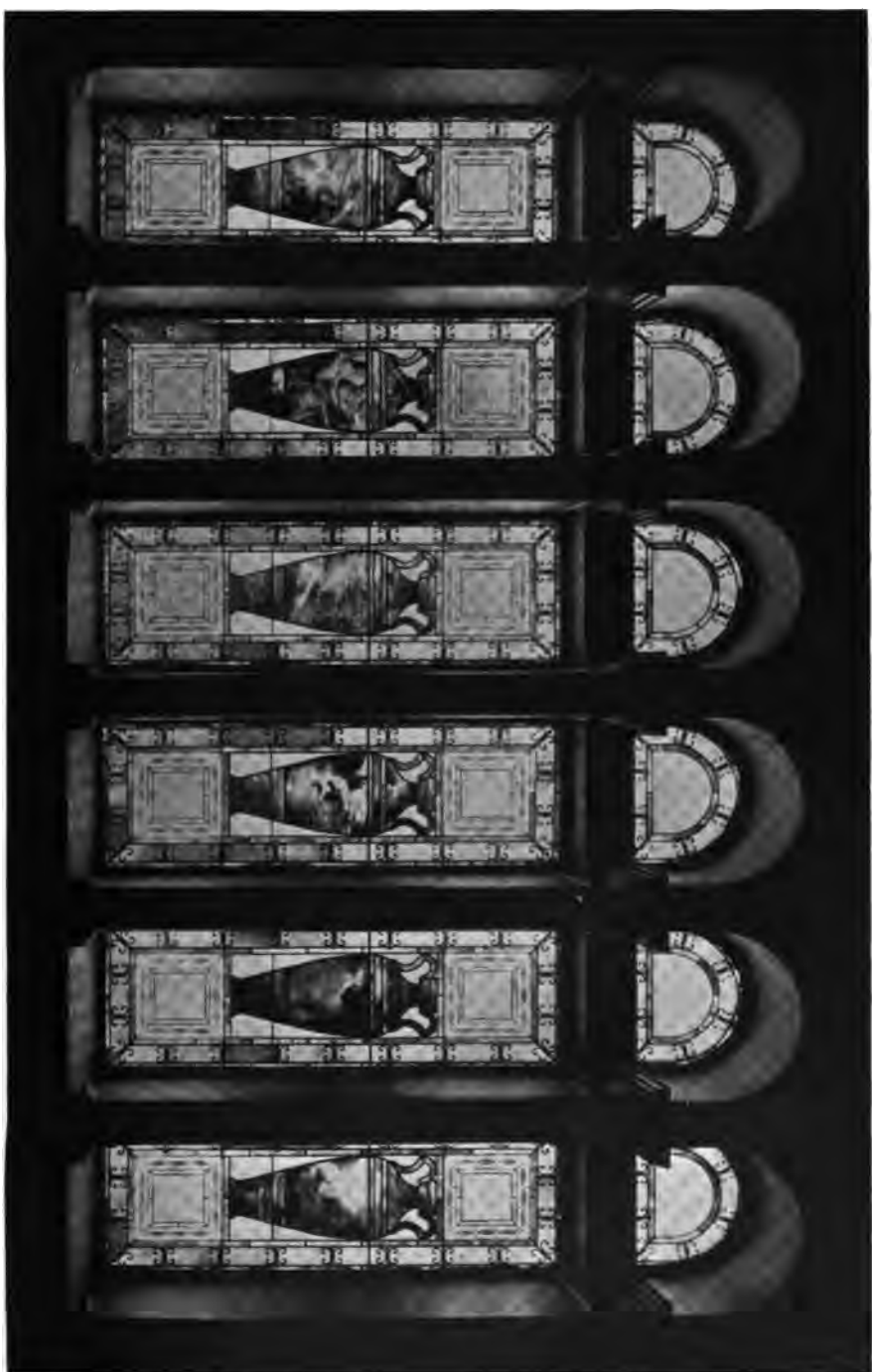
EXTERIOR views of the Mother Church edifice can be had by applying to H. L. Dunbar, C. S. B., 209 Tremont Street, Boston, Mass.

Size of picture, 14 x 17, \$1.00 each prepaid. Also church in miniature on glass, paper weight, 75 cents plain; \$1.00 in colors, prepaid.

The above photographs are fine pictures of the church, showing its style of architecture, and bringing out the beauty of the granite better than any of the cuts which have been published.



DIRECTORS' WINDOW.



THE SIX WATER POTS. John II, 6.

ALIVE FROM THE DEAD.

E. R. HARDY, C. S. D.

"We have an altar, whereof they have no right to eat which serve the tabernacle."—Heb. xiii. 10.

WISDOM hath prepared her altar in understanding ; justice, and mercy are satisfied, and divine Love, has been found all-sufficient to meet and satisfy humanity's every need. Sin, being self-destroyed, because of its own nothingness, returns to the dust from whence it sprang ; and Christ's disciples enter into the joys of their Lord and Master.

Already there appeareth to the spiritual vision "a new heaven, and a new earth" wherein dwelleth no sin, no disease, no death ; and universal joy is the continual song of praise that rises higher and clearer to the throne of our God, and his Christ. "He that overcometh shall be given to inherit these things." An angel from heaven has spoken this to thousands in our own day. Who hath ears to hear it?

Proportionately to our grasp of Christian Science, which appears in all true Mind-healing, will error disappear from our lives, and Life, discerned spiritually, become our everlasting crown of rejoicing. In order to lay hold upon this Law of Life that enabled Paul and others to gain freedom from the law of sin and death, and which endowed them with the power of divine Mind to restore sight to the blind, and give true healing to as many as came to them, tormented with divers diseases, we must each one of us let go our hold upon the world's present, but mistaken sense of existence, which they term material life ; we must become better acquainted with divine mercy, and Love ; we must manifest more of goodness in that true purity of heart, without which no man can see God.

The discernment of Life, as Mind, can be gained through an understanding of the writings of Rev. Mary Baker Eddy.

This revelation which came to her through learning the falsity of all material sensation, and the ever presence of Life as divine Mind, may be, nay, *must* be, sooner or later gained by each one. Its dawn in understanding, qualifies man with "power over the enemy." In the language of the Psalmist, it "restoreth the Soul," and imbues his nature with the divine Character — the Christ.

Wherefore, he who would have Christ reign in him, must be willing to have Christian Science cast out all evil, and bring every thought into obedience to Truth, even the Truth which shall make free indeed.

The Christian era is only just beginning to awaken to this Truth, or *Immanuel*, that is to redeem mankind from the drunken stupor into which its early history, and draughts of sensualism, plunged it. Life to be known at all, must be sought for and discerned apart from all sense of matter. In the dreams of matter, mortal sense is "dead in trespasses and sins," regardless of what the professions may be; but in the realities of Science, the unbounded possibilities of Mind-healing, unfold the hidden bounties of the Kingdom of Heaven, causing barren hearts to bud and blossom in divine fragrance.

It is better to understand a principle than a rule. So, also, it is better to understand the bestowals of divine Love, than the rules relating to sacrifices of the altar under law. The law, says Paul, "hath been our tutor to bring us unto Christ," *i. e.*, to bring us unto the divine manifestation of Mind: therefore, those who have not yet attained unto becoming a law unto themselves from Principle, or by reason of reflecting the divine image, and likeness, are not to despise or think lightly of the rules of the moral law for they are the leading strings whereby to suppress wrong, and encourage right action. All merely outward conformity to the demands of the moral law, while the heart is full of all uncleanness, freezes all natural affection, even as adherence to health laws, through fear of disease, paralyzes one's purpose to resist and overcome all physical ills. It resembles putting cold wax into a mould; it can never be compressed to fill it.

But warm your desires into Christianly Scientific manliness, and womanliness — into true affection for the good, the pure, the healthful, true and enduring, which, working in harmony with Christian Science, excludes sin, disease, and death; then, like melted wax, the mould of the law will be filled in every part. Now remove the mould and the character of the image will be found to be sound both morally and physically, and to correspond to the perfect law of liberty even to "the liberty of the sons of God." Lepals around the rosebud are good to preserve the bud in a state of development; but when it opens in full bloom, they fall off and are useless.

Let us therefore, with boldness relinquish all that binds and fetters mind and body, and accept Christianity in its Science. Let us approach that altar, which in the Temple of Mind speaks better things to us than do priestly vows, and medical theories. Divine Love is changeless, is God; and man, the image and likeness, is controlled by *Good*, not evil.

Christianity to be wholly practical must be entirely spiritual; our altar cannot be built upon the ashes of history, nor can we pin our hopes of salvation upon good works not wrought by ourselves in demonstration of Truth's ever-presence; but by forsaking all materiality and following in the footsteps of our dear Master. The approach to holiness is by the altar of self-immolation in daily deeds; by a healthy, enlightened understanding of the sacred Scriptures, rising to the plane of a spiritual perception of Life, Substance, and Intelligence. Investigation must be supported by the solid masonry of devotion to Science, Justice, Wisdom, and Love, revealed from the Old, and the New Testaments, and Science and Health with Key to the Scriptures, will become the pillars of support for the way of our salvation. And will strengthen our purpose and ability to forsake all evil and do good.

They who serve the tabernacle are those who bind themselves about with the materialism of mortal mind,— the grave-clothes of the temporal, until, feasting with the senses, they sacrifice to disease and not to Deity.

As, "the Sabbath was made for man, and not man for the Sabbath," so likewise, the temple was made for man and not man for the temple. Were it true or possible, for man to live, and move, and have his Being in what is mistakenly called matter, the physical senses would deprive him of immortality by reason of opposing beliefs. They who serve the tabernacle must give up their temporal habitation and build their House in the permanence of Spirit; — they must give up the mistake called an animal sense of existence, (symbolized by the beast and sin-offering) and enter by the door of Science which teaches all how to "make dead your members which are upon the earth." God is eternal, omnipresent, conscious Being, the divine Source and reality of every right thought and action. "I can of myself do nothing," our Master said, therein teaching us that man lives, and moves, and has his being in the unity of Good. By an inevitable perversion, when viewed materially, even the good we do appears to be in mortal man, whose days are as the shortening shadow which vanishes in the noon-day Light of Science.

The multiplication of religious sects, and tongues, the instability of mortal joys, and the sorrows and pains, consequent upon material pleasures, should teach us to subordinate the testimony of the world's philosophies, to the revelations of divine Science. Contrary to the teaching of popular theology, the Scripture, "Come ye out from among them and be ye separate, saith the Lord, and touch no unclean thing, and I will receive you," informs us that it is our present privilege to make transition from our lower sense of life, to a higher sense of it, in which, though our outward man — the material senses — perish, yet the inward man — the spiritual ideal man — is renewed day by day.

The pleasing sensation rendering us receptive to the good inherent in the divine Principle of our being must be enlarged and spiritualized with Truth, until we gain an enduring sense of Substance.

Christian Scientists! Let us all rejoice in the quenching of all sense of life, substance and mind that would hinder

our gravitation toward the harmony of true Being; let us boldly confront the pleasures as well as the pains of sense, with this glorious Truth of Being; let us walk wholly and continually by Spirit, rejoicing in the understanding we now have of our God, being fully persuaded that in proportion to our thankfulness for what we already enjoy, will be our opportunity to gain more of the Good we hope for.

Our experiences are the fruits of our motives and activities; they should be loving, pure, and good, welling up in the fountains of our life, having immortality dwelling in them, and should flow on in the currents of action like a great river born of a thousand rills. Then will life be full of usefulness, and manhood seen to be undecaying — full of the glory of our Father and Mother, — God.

When a single sin is detected, met and mastered with the opposite virtue, its death-knell sounds the doom of all discord; when a fear of some disease or a belief in error perishes, just so much of the carnal mind perishes with it; and this much of mortal man has returned to dust. When all error constituting the carnal mind has been overcome with divine Science, the tares will have been separated from the wheat, bound, and burned; and the sacrifices of the moral and spiritual law fully satisfied: then shall we hear the final and filial benediction, "Thou art my son; this day have I begotten thee." "We have an altar, whereof they have no right to eat which serve the tabernacle."

WE COPY FROM A PRIVATE LETTER:—

"We are finding much good in our morning services. We have been in line with the Mother Church since my return home. It is much better. Our attendance increases. We find that it proves a very wide difference between the false teaching and the true. The false teaching all centers around a personal leader; this service is absolutely impersonal. The study of the Bible lesson by the students is also impersonal. The spirit of the Bible and Science and Health becomes the teacher. That is as it should be. How wise our Leader is! Why do any of us halt when she speaks to point a more excellent way?" — J. F. K.

IN DUE SEASON.

WILLIS F. GROSS.

A SENSE of discouragement often does much to prevent the demonstration of Truth, and retard our spiritual progress. To overcome this error is a most desirable and important work, and whatever gives assistance in this direction bestows a lasting benefit.

Give man the assurance he will finally succeed in the thing he has undertaken, and he will work more faithfully, sacrifice more willingly, and wait more patiently, than if he be in doubt about the final result. The thought that possibly failure will be the result of all his labor and sacrifice, has a tendency to discourage him, and many times prevents his doing the little more that is necessary to bring success.

The law of cause and effect attends him at every step in the way. Nothing comes by chance. All that *is*, has the one real Cause back of it; while all that seems to be, has a seeming cause. Man may not always know what has produced a certain effect, but this ignorance does not change the fact or its results. As the law of gravitation was in full force thousands of years before it was discovered by man, and he learned how to turn it to his use, so the laws of eternal Mind have governed every advancing step in man's spiritual progress, even though he understood not the Science of Being.

The understanding of Truth, and its laws, reveals the way to harmony. It shows just what must be done to bring success. Hence the importance that man be guided by the Science of Truth, instead of his personal sense of it.

Discouragement is largely due to the human ignorance of Truth. We know that error ever presents the dark side of things, and thus seeks to discourage; but as we grow in the understanding of Truth, we learn to know these arguments, and are able to rise above them.

Truth comes to us with the assurance we shall finally succeed. "In due season we shall reap." There is, however, one condition named,— "if we faint not." We must not allow error to discourage us and cause us to turn back. "Let us not be weary in well doing: for in due season we shall reap, if we faint not," says Paul, and, his own experience proves the truthfulness of his words. We do not always know how great a work must be done to bring about a desired result. Because of this we sometimes grow impatient when our expectations are not realized at once. We must remember that we cannot reap until the due season has come. This is an important lesson for all to learn, that success can come only by abiding in Truth and patiently taking each step as it is pointed out. When Science is understood, it shows clearly just what steps must be taken to accomplish a certain work. The Scientist is not discouraged because he fails to see the result when only a part of the steps are taken. He knows what will bring success, and he does not expect to cease from his labors until he has done all that is required of him.

The child plants his seed in the spring-time and grows impatient because it does not yield an increase within a week or a month. While the farmer, because he knows what changes must follow each other, does not expect to reap until the time of harvest. Thus we see how understanding prevents discouragement, while ignorance makes it possible.

The due season, when we shall reap, does not of necessity imply a lapse of time. To our sense, it may take time to meet the requirements of Truth, but time has nothing to do with the result. It is obedience that brings the reward.

If in former years, we have believed that God's work is unfinished,—that He is continually creating that which He had not created before, and constantly doing that which He had not done before,—many times doing because he is importuned by mortals, we must give up this error, and learn that in Science, God's work was finished from the beginning. The due season, in which we are to reap, is not the time in which God shall have done His work, or any particular part

of it, but it is the condition wherein human thought has risen to see what God has already done.

God's work is done, but mortals "have eyes and see not." If the disciple of Truth works faithfully, and waits patiently, his spiritual understanding will be opened to see God's creation as it has always existed. Human thought will misinterpret this appearing, and perhaps call it a new creation,—the doing of something that was not done before; but this does not change the fact; it is simply the appearing, to human consciousness, of that which has always existed.

Jesus came preaching, "The kingdom of heaven is at hand." His mission was to teach mortals how to enter this kingdom. Science declares the only way is through demonstration. Demonstration does not consist in being converted, and then waiting for death to free us from the body. Neither does it consist in looking to God as divine Principle, and waiting for harmony to be established in our present sense of existence. It *does* consist in rising to that higher consciousness where harmony is already established.

We do not always know just what errors are to be overcome, and what sacrifices must be made in order to reach this condition, but when the work is done the result is sure. As we proceed with our work, we find there is more to be done than we thought. The doing of one thing shows another to be done. When the schoolboy has corrected one error in his work, he sees another; correcting the second reveals a third, and so on. He is surprised to find so many mistakes when he thought there was only one. He may become discouraged, but that does not help matters. Every step must be taken in principle, there is no other way. In due season, when he has taken each successive step, he obtains the correct answer.

Thus it is as we endeavor to demonstrate Truth. We overcome one error, and another is uncovered to be destroyed; we make one sacrifice, and that reveals the necessity of making a second. We sometimes feel like giving up; we did not know there was so much to do, that there were so many errors to be overcome. We little thought we were so

far from the Truth. We once believed there was much good in self, but we are learning there is none whatever. How many bitter experiences seem necessary to teach us this lesson. It does not help matters to become discouraged because we have not accomplished all that we hoped ; or complain because we seem to have so much to contend with. The only thing for us to do is to patiently continue in our well-doing, being supported and encouraged by the thought "in due season we shall reap."

The invalid desires health. He has sought in many ways but failed to find. At last he turns to Christian Science. He knows not how to obtain in this way, and he asks help of one who does. The healer does not always see just how much there is to be done ; how many evils are to be cast out ; how much the patient may have to give up, or how willing he will be to part with the error that holds him, hence he cannot answer the question as to how long it will take to heal him. The healer can only assure his patient that "with God all things are possible," and when all is done that is required of him, he will be restored to health.

Our experience is not unlike that of the patient. Jesus said, "He that endureth to the end shall be saved." How many times we may be nearer the end than we think ! How often do we fail when perhaps we might have succeeded if we had gone but a single step farther. We must learn to "look not at the things which are seen, but at the things which are not seen ; for the things which are seen are temporal ; but the things which are not seen are eternal." Looking at the things of sense produces discouragement or gives a false reason for encouragement. Sense testimony can never tell us how much has been accomplished, or how near we are to the solution of our problem.

The Scriptures tell us that all will be changed "in a moment, in the twinkling of an eye ;" but of that moment "no man knoweth, neither the Son but the Father." In your school days you studied long over the solution of a problem, when all at once the light flashed upon you with the brightness of the noonday sun. You did not know just

when the light would come, but you were looking in the right direction and it came. A moment before the light dawned, you did not know how near you were to the end of your labors. To sense, all was dark, possibly as dark as it had been at any time. Had you given up then you would have failed. When you were ready for the light it came. It was shining brightly around you all the time, but your eyes were closed and you knew it not.

On the day of Pentecost, the disciples were "with one accord in one place" waiting for the baptism of the Holy Ghost. They knew not just when they would receive, but Jesus had commanded them saying, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." They waited patiently, looking only to the Truth. While thought was turned in this direction, error became less real, and they drew nearer together in the consciousness of divine Love each moment brought them nearer to the Truth, "And *suddenly* there came a sound from heaven, as of a rushing, mighty wind. . . . And they were all filled with the Holy Ghost."

Thus we are taught to always patiently continue in well-doing, since we know not what moment we shall see the result of our labors. We must look in the right direction and continue to do so. If we have not attained the desired end, does it not show there is still something more for us to do, seeing that God's work is already done? That something more must be done, and the doing of it will bring success. The end cannot come until it is done.

If we faithfully work to the best of our ability, looking only to the Truth, we have the assurance we shall finally succeed. It may be that at present our understanding is not equal to the demonstration we desire to bring out. If honest and in earnest, our experience will be of such a nature that our understanding will be increased. One error after another will be destroyed and just as soon as we have done what Truth requires of us we shall receive our reward.

Is not this enough? Are we yet so selfish that we ask and expect that which we have not earned through demon-

stration? Do we demand for ourselves what another has gained and then complain because we do not receive, meanwhile thinking we are just as deserving as he? Did we know that our brother cannot reap until the due season has come, and even then he can receive only what he has earned, we would shut out all thoughts of envy and jealousy, while we patiently continue in our own well-doing, resisting temptation enduring persecution without a murmur, always encouraged by the assurance, "In due season we shall reap."

PULPIT AND PRESS.

BY REVEREND MARY BAKER EDDY.

This is the title of a book dedicated to the Children who contributed for Mother's Room.

A sermon, hymns and prophecy; the sermon delivered at the dedication of the beautiful church, of the First Church of Christ, Scientist, at Boston, Jan. 6, 1895. Clippings from newspapers, describing this grand edifice, and outlining the rise and progress of Christian Science. Withal, it is a unique and interesting book, such as would be expected from the pen, or compilations of its author. 127 pp. cloth covers. \$1.06 per copy prepaid. \$9.00 per doz., \$5.00 per half doz. For sale by E. J. Foster Eddy, M. D., C. S. D. at 95 Falmouth St., Boston, Mass.

- Mrs. Eddy gives notice that the twenty-six hundred children who contributed to Mother's Room shall have one copy each, of this edition, at half price, 50 cts. per copy, postage extra.

PARIS, March 3. — The year 1895 will be a remarkable one, both from the astronomical and religious point of view.

On Good Friday next (April 12), the heavenly bodies which gravitate round the sun will be in exactly the same position they occupied in the firmament the day Christ died on the cross. It will be the first time such a thing has occurred since that great day, just 1,862 years ago.

That was the thirty-third year of the Christian era, which dates from the birth of Jesus Christ.

At 4.20 in the morning, Paris time (about 11.20 p. m. on April 11, New York time), the moon will pass before Virginis (Spica), and hide that constellation for over an hour.

Virginis, or Spica, is a star of the first magnitude, situated in the constellation Virgo (a virgin).

LOVE'S TRUE VALENTINE.

CHARLES A. OWEN.

For he looked for a city which hath foundations, whose builder and maker is God.—Heb. xi. 10.

THE poets sing of Joyful years,
Or cheer the heart in sorrow's woe,
But mortal Joys and mortal tears,
The way of all things earthly go.

The chastened heart from land of Nod
Awakes, and lays false trusts aside,
And finds in Love a budding rod,
A shepherd's staff, a gracious guide.

His rod and staff now as of old,
True comfort bring, and rest secure,
The cup runs o'er, — it ne'er can hold
The draught prepared from waters pure.

Oh weary mortal wandering lone
Along the brink of dark despair,
Wilt thou not know, the Father's own,
Receive a loving Father's care?

If foolish pride's mad course is run,
Be happy, — thou may well rejoice.
The chastening rod corrects the son,
Truth bids thee now, in gentle voice,

Go seek the city Abram sought,
Foundations sure, which never fail.
Its Builder, Love, through faith hath wrought
And through that faith hath rent the veil.

That faith, whose power Abram proved,
Found earth a void of formless night:
But Spirit on the waters moved,
And spake the Word, "Let there be light."

A light that Wisdom saw "was Good,"
Shone forth and spread its rays abroad,

Such light that God, thus understood,
Was found to be *Almighty* God.

A bright gleam at Peniel fell,
On Jacob wrestling until morn,
And changed his name to Israel,
A Prince of God, to Life new-born.

Such light inspired the seers of old ;
Its triumphs oft the Prophets tell,
Till from the grave the stone was rolled,
And shattered lay the gates of hell.

The risen One from death set free,
Appears in sweet Emmaus' walks ;
Or stands again by Galilee ;
And with his faithful loved ones talks.

In farewell words, — their import clear, —
The great commission they receive,
The world must now the gospel hear,
And signs be with them that believe.

The Word goes forth with promised signs ;
The sick are healed in that blest hour ;
Such light unto the Gentiles shines
That kings acknowledge Christian power.

But generations later born
Forsook this proof of light divine ;
Forgot Truth's blessed signs of Morn,
And bowed at pride and learning's shrine.

And earthly sages closed the page,
Which Christian marvels brought to birth ;
Declaring revelation's age
Had ceased its history on earth.

But Christian Science born of Love,
With signs which prove its message true,
Has lifted thought and faith above
Frail mortal views, to Life anew.

A book that shines with Christ's own light,
"Science and Health," the blessed name ;

"With Key to the Scriptures" — pages bright, —
Reveals the Scriptural "Christ the same."

For Truth and Love are now revealed,
With proof of Mind's omnipotence,
The sick, the lame, the blind are healed,
And turned from darkened, finite sense.

While creed and doctrine God ne'er made
The "wise and prudent" still engage,
His praise from out the "mouth of babes,"
Again fulfils the gospel page.

For kings and prophets failed to see,
The things which now are seen and heard.
Glad tidings spread o'er land and sea,
And following signs confirm the Word.

The above verses were written under the following circumstances: They were intended for an autograph album; after the closing stanza was written the writer was reminded that it was St. Valentine's Day. Then the thought came that this was more appropriate for a valentine than for an album. Looking up the history of Valentine, the writer was astonished to find that the day is celebrated in honor of two saints of the name, who each in his day, performed marvellous healing, and suffered martyrdom, one on February 14th.

It was further stated that people in Italy and some parts of Germany, still invoke the aid of the saint in cases of epilepsy and cognate disorders.

This suggested the name, "Love's True Valentine." —ED.

IN a case where a dangerous operation was the only hope for a patient according to the verdict of physicians, one of the most eminent practitioners in nervous and brain disorders, was recently asked whether in case the operation was not successful, he would advise trying Christian Science. His reply was, "Try Christian Science first, and if it is not successful, try the operation." Sensible advice, but contrary to that usually given. The rule is to exhaust every other known means before turning to divine healing for help.

A TRUE CONVERSION.

[The following letter was written by a brother to his sister.—Ed.]

YOU know that I have been an Atheist, and all that the word implies; that this life ends all was my firm belief, and that I should ever change this belief to the contrary seemed utterly impossible and ridiculous. But Truth came and prevailed. Atheism in all its hideousness, as I see it now, lies far back of me. I have emerged from its gloomy shadows, outward and upward into the glad sunshine of Truth.

How often, when looking about me, and noting the beautiful in nature, would the thought come to me: "Who am I, and what relation do I hold to all this, so beautiful and perfect," and the unexpressed and half conscious wish would come to me, that I too might be a part of all this, so grand and glorious. I wished to be nearer to it, to be a conscious part of it. Now this is being made clear to me, the veil is torn aside and I begin to see through all this mystery. I no longer ask myself, Whence came I? Why am I here? And where am I going? These questions once so puzzling and formidable, are answered at last, and Christian Science has solved them for me.

I presume you wonder how it all came about and through what agency I so changed my belief. It is soon told. Some of my comrades had been studying this Science, and from time to time they would try and give me a glimpse of what they had learned. For a long time I turned a deaf ear to the voice of these cranks as I called them. I would give them no credit for what they did. But gradually their work forced itself on my notice, and I began to say "that there was something in it." Then came more of their work (demonstration as they called it) work wrought upon my own doubting self, and stronger grew the conviction that I was far from knowing all.

Hitherto I had fondly imagined myself so fortified in skeptical argument, and so sure of being equal to the spirit of the age, that I was loth to behold those props, on which I had rested these many years, taken from under me. I had been asked by my Christian Science friends to attend some of their meetings, and I concluded I would investigate. I paid a visit to the lady

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who is at the head of it here, teaching and explaining Christian Science, and came away deeply impressed and more at sea than ever.

As I learned of their simple doctrine, that to do good was their religion, my old prejudices began to weaken little by little, Truth destroying error. The more I heard, the more eager I became to hear more. I now found others who with me had been immersed in unbelief, journeying the same way with me. The grand Truth began to dawn upon me at last. I awakened to a new life.

Now all this may remind you of revivalist conversions, but this is far different. You do not throw reason aside, but begin to use it, for you become a new being. And besides when a thing is demonstrated to you as plainly as can be, you must believe; now as I have said, much has been made clear to me. I am yet a student, patiently searching for the pearls that exist, and I find this the most fascinating of studies; for gaining one Truth unfolds another, one is ever spurred on to renewed efforts in the search for the only wisdom, to get the understanding of which the Bible says so much.

Before going further, I must here say a few words concerning the Bible. It is by no means the meaningless book I thought it to be, but full of deep meaning, when rightly interpreted. A few moments ago I opened this book, and found this verse in Proverbs:

"Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandize of it is better than the merchandize of silver, and the gain thereof than fine gold."

And again.

"If thou seekest her (wisdom) as silver, and searchest for her as for hid treasures; Thou shalt then understand the fear of the Lord, and find the knowledge of God."

The meaning of Wisdom and understanding is not used in the worldly sense, for the Bible says that the "Wisdom of this world is foolishness to God." It is used in the spiritual sense, even as Christian Scientists of to-day search for it, and by which they accomplish so much; confounding ministers as well as learned doctors.

By the means of this same Wisdom and understanding, they not only heal the sick, the physically sick, but also those afflicted with sin, and those heavy of heart. In this Wisdom and under-

standing there is a peace and happiness that nothing else can give. Why should we not be filled with joy, when we have unmistakable and daily, aye, hourly proof that God is with us, if we keep his commandments. It is only through God that mortals are healed.

There is no one who takes up this study but will in due time become better and nobler in purpose. This is that Christianity which now is destined to bring in a new order of things in accordance with the teachings of Christ.

I should think it would be an easy matter for Christians to believe in such healing, for the Bible is full of allusions to this same healing power, as is to-day exhibited by Christian Scientists. The truth remains the same.

To one that realizes this, comes the longing to mount the housetops as it were, and from there preach to all suffering humanity the good news as it has come to us. But the trouble is, there are too many just yet, who are not ready to receive this Truth; they will only follow a path already worn and beaten. If they only knew of the blessings in store for them, they would hesitate no longer, but would at once seek for this great Truth, as for silver; would search for it as for hid treasures.

INVESTIGATION—HUMILIATION—EXULTATION.

E. F. V.

[Extract from a paper read at a Friday evening meeting held in the Mother Church in Boston.]

THREE weeks ago I began to investigate Christian Science, and to-night my heart is full. I *must* speak of its wonderful magnitude of blessing, its beauty and its power.

I began by being astonished at the remark of a stranger—now a friend—who said that he had found something better than the Baptist faith.

Through his words of praise for this practical, common sense religion, I was led to take the first step, namely—Investigation.

Four times in two days I opened the New Testament and every time the record read was an account of divine healing.

This in itself was the first ray of light, and by it the way was illumined.

Then a friend related to me an actual experience of healing.

Next came the Friday night meeting, then a Lord's day service, then another testimony meeting.

I heard of the marvellous present day demonstration of the power of God to heal the sick, and cleanse the lepers of sin. I saw the hundreds of happy faces and listened to the earnest heartfelt songs of praise.

I could not remain unmoved. Science and Health with Key to the Scriptures, was bought and placed beside the Bible; and then the light began to increase as I opened them both and read of the Way, the Truth and the Life. This was investigation. But soon I said, awakening as it were from the beautiful vision of that which seemed divinely strange, "What of all this? What will be the outcome? I must either go on or turn backward. I must either leave forever the old landmarks, and confess that for seven years I have been preaching and obeying only a small part of the great Commission, or else I must leave this beauteous and bounteous storehouse of Truth, and go back to the desert wilderness of the past — leave the light and glory and beauty of this new-born hope in the Science of Being, and turn to the darkness and mist and uncertainty of theory without demonstration, faith without works, sense without substance; turn again to the labyrinth of theological speculation, and stand perplexed and confounded, at the simple yet scientific questionings of a child whose only thought is to understand.

I had come to the river which must either be crossed as an entrance to glory on earth or be left forever behind.

I had come to the valley of the shadow of death. And now I began to see my old life. Full of error and evil, and deception, and false claims of sickness and sin.

To increase the burden, news came that financial troubles had overtaken me. The second step had now been reached, namely — Humiliation.

But just at this point Pride began to claim a hearing and said, — "You are foolish to be *driven* into Christian Science. There's no merit in that. What will your friends say? They'll say you went over to the Scientists because there was no place for you in the Baptist denomination. Why don't you wait? Possess your soul in patience. There are plenty of pastorless churches in the land."

But quickly as Mind can reply came the thought — "Can you preach the old doctrine of sin's reality to a redeemed soul, and

charge God foolishly with the creation of error and wrong? And will your preaching save men? Has it saved you?"

And then such a vision of Health for body and for mind as I never saw before came into my thought. It filled my soul, and human pride and human will seemed to vanish as the darkness from the light. Humiliation was blended in — Exultation.

Yes, it was easy now to leave all and take up the Cross: easy to meet the remarks of critics and climb with patient persistence the mountains of Truth, for I knew that I was *right*.

This was on Saturday and the next day was one which can be described only in the Bible terms — "The Lord's day."

The whole world was one great anthem of praise and prayer and thanksgiving and rejoicing.

On approaching the Mother Church an overwhelming sense of divine Love took possession of my soul and looking through the tears of penitence which came unbidden, I saw the great stone building dissolve like matter turned to spirit. And then as I went inside and heard the remarkable preacher — the Word of God, and its interpreter, Science and Health with Key to the Scriptures, and listened to the beautiful song, "These are they which came out of great tribulation and have washed their robes and made them white in the blood — the life — of the Lamb," I could but say — "This service was made for me." I could but continue the songs of exultation which Love played on the harp strings of my heart. Not exaltation but exultation. A joyous uplift of soul out from darkness into light.

My pride has gone. I hate every false way. I am willing to be a doorkeeper in the house of the Lord. Let me sit at the feet of the Great Physician, let me learn of Her to whom the Christ hath come in glorious scientific revelation, for here is Life and Truth and Love — a limitless ocean of strength and righteousness and peace — enough for me — enough for all the world.

MANY people spend their time trying to find the hole where sin got into the world. If two men break through the ice into a mill-pond, they had better hunt for some good hole to get out, rather than get into a long argument about the hole through which they fell in. — *Josh Billings*.

THIS might do very well for an answer to the oft-repeated question, Where did evil come from?

IS CHRISTIAN SCIENCE HARD?

FRANCES S. TURNER.

ERROR is quite often expressed in the following sentence :
"Christian Science is so hard." Elijah said, 1st Kings 18-21, "How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him"; and when we allow such an opinion to escape our lips, or even to form itself in thought have we not chosen Baal?

Let us consider this sentence in the light of reason. We know that Christian Science is the revelation of Truth and must be made practical in solving every problem in human life, therefore, if we say that it is hard, we claim that the right way to do anything is difficult, and the wrong way is easy. A few problems might be considered to show which is the easiest way to solve them.

To begin in early life. Is it easier for a scholar to complain of his lessons, do all he can to avoid study, and spend his time in indolence, or on the other hand patiently and diligently do each day's work? The latter way is easier and pleasanter in the doing and saves years of regret and mortification afterwards.

Which is the easier way to keep house: to be orderly and punctual or to be indolent, thus letting work go undone? Certainly it is easier to do each duty in its appointed time, thus preventing two hours' work from coming in one hour.

Again, suppose that some one has said or done something to wound us, or has been actually malicious. Is it easier for us to give way to our sensitiveness and perhaps return evil for evil, or to obey the scriptural command and overcome evil with good? We do not suffer because of the conduct of others, but for the way in which we allow that conduct to affect us. Mortal sense says Christian Science teaches the difficult way, but if its teachings be faithfully followed we will prove this sense a false prophet.

The fourth, and last problem to be suggested is the way to meet the temptation of pain. Error whispers to us that a powder, or liquid would relieve us quickly, whereas the way of Truth demands so much of us. Now it may be true in some cases that

temporary relief would come; but, whether it would or not, mental fibre is weakened thereby, and we are less well prepared for the next temptation. On the other hand faithfulness to Christian Science makes us stronger for every temptation until no other remedy is ever thought of.

Jesus said, "Take my yoke upon you, . . . My yoke is easy"; therefore if we complain we must be wearing some other yoke than His. This yoke is mortal belief which has from the foundation endeavored to put all blame upon Truth, and whenever we think Christian Science is hard we are voicing the words of our enemy against ourselves. We had much better say that fear, hatred, indolence and self-love are grievous burdens. Now that the way has been revealed to us, how to rid ourselves of these burdens, how unwise it is to complain as did the Israelites in the wilderness. Christian Science is the brightest and most joyous gift we have ever had. It teaches us to courageously meet every temptation of pain, sensitiveness and discouragement.

In the 28th chapter of Deuteronomy it is recorded that the Israelites were told at some length the evils that would come upon them, and the 47th verse explains that these evils would come: "Because thou servedst not the Lord thy God with joyfulness and with gladness of heart, for the abundance of all things." This explains why our way sometimes seems so hard, for God's law does not change. We cannot serve God with complaints, irritability and selfishness. "With *joy* shall ye draw water out of the wells of salvation." Isa. 12-3. The cup of joy must be complete. There must be no morbid fault-finding, else we shall get but little of the water of Life.

It was the wicked and slothful servant who found his lord to be a hard master. Matt. 25. This shows that sloth and sin made trouble at least two thousand years ago, and there is every reason to think they will continue to do so, so long as this seeming remains. Let us all with one accord cast our net on the right side, by serving the Lord our God with joyfulness and gladness in thought, word and deed, and let our faces shine with gratitude that Truth has been revealed.

BUT be ye doers of the word, and not hearers only, deceiving your own selves. — *James*.

NATURAL SCIENCE ON MATTER.

ALICE BOYD.

IT is interesting to see how natural science in its last analysis of matter, in its answer to the question what is matter? — lends its aid to elucidating the statements of Christian Science regarding matter. Such passages from the Scriptures as “God is all and there is none beside Him; in Him we live and move and have our being”; and from Christian Science as “There is no life, substance or intelligence in matter,” are confirmed in natural science by the atomic theory: “Matter is divided into infinitely minute particles, each being separated from all others by surrounding space.” This theory is still a result of the last made analyses of matter, and is simply another way of saying that when human intelligence pursues matter, to learn what it is since it seems to be something, it flees away forever before that intelligence and disappears always in a vanishing point. It would seem that the experiments for discovering “the ultimate atom” could scarcely be improved and that from the results of experiment alone it would long ago have been seriously suspected that matter really had no entity, — as well by students of natural science as by the “Idealists” among metaphysicians. But the Marquis of Salisbury in his recent presidential address to the British Association reiterates the fact that “the ultimate atom” has not been discovered; the assertion was not questioned by the scientists to whom it was made and the search still goes on.

THE NEW WOMAN.

WE all know her — she is simply the woman of the past with an added grace — a newer charm. Some of her dearest ones call her “selfish” because she thinks so much of herself she spends her whole time helping others. She represents the composite beauty, sweetness and nobility of all those who scorn self for the sake of Love and her handmaiden Duty — of all those who seek the brightness of truth not as the moth to be destroyed thereby, but as the lark who soars and

sings to the great sun. She is of those who have so much to give they want no time to take, and their name is legion. She is as full of beautiful possibilities as a perfect harp, and she realizes that all the harmonies of the universe are in herself, while her own soul plays upon magic strings the unwritten anthems of Love. She is the apostle of the True, the Beautiful, the Good — commissioned to complete all that the Twelve have left undone. Hers is the mission of missions — the highest of all — to make the body not the prison but the palace of the soul — with the brain for its great white throne.

When she comes like the south wind into the cold haunts of sin and sorrow her words are smiles, and her smiles are the sunlight which heals the stricken soul. Her hand is tender — but steel tempered with holy resolve, and as one whom her love had glorified once said — she is soft and gentle, but you could no more turn her from her course than winter could stop the coming of spring. She has long learned with patience, and to-day she knows many things dear to the soul far better than her teachers. In olden times the Jews claimed to be the conservators of the world's morals — they treated woman as a chattel, and said that because she was created after man, she was created solely for man. Too many still are Jews who never called Abraham "Father" — while the Jews themselves have long acknowledged woman as man's proper helpmeet. In those days women had few lawful claims and no one to urge them. True, there were Miriam and Esther — but they sang and sacrificed for their people, not for their sex. To-day there are ten thousand Esthers and Miriams by the million, who sing best by singing most for their own sex. They are demanding the right to help make the laws, or at least to help enforce the laws upon which depends the welfare of their husbands, their children and themselves. Why should our selfish self longer remain deaf to their cry? The date is no longer B. C. Might no longer makes right, and in this fair land at least fear has ceased to kiss the iron heel of wrong. Why then should we continue to demand woman's love and woman's help while we recklessly promise as lover and candidate what we never fulfil as husband and office-holder? In our secret heart our better self is shamed and dishonored, and appeals from Philip drunk to Philip sober, but has not yet the moral strength and courage to prosecute the appeal. But the east is rosy and the sunlight cannot long be delayed. Woman

must not and will not be disheartened by a thousand denials or a million of broken pledges. With the assurance of Faith she prays, with the certainty of Inspiration she works, and with the patience of Genius she waits. At last she is becoming "as fair as the morn, as bright as the sun, and as terrible as an army with banners" to those who march under the black flag of oppression and wield the ruthless sword of injustice.

In olden times it was the Amazons who conquered the Invincibles, and we must look now to their daughters to overcome our own allied armies of evil and to save us from ourselves. She must and will succeed, for as David sang — "God shall help her and that right early." When we try to praise her later works it is as if we would pour incense upon the rose. It is the proudest boast of many of us that we are "bound to her by bonds dearer than freedom," and that we live in the reflected royalty which shines from her brow. We rejoice with her that at last we begin to know what John on Patmos meant — "And there appeared a great wonder in Heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." She brought to warring men the Prince of Peace, and He, departing, left his sceptre not in her hand but in her soul. "The time of times" is near when "the New Woman" shall subdue the whole earth with the weapons of peace. Then shall wrong be robbed of her bitterness and ingratitude of her sting; revenge shall clasp hands with pity, and love shall dwell in the tents of hate, while side by side, equal partners in all that is worth living for, shall stand the new man with the new woman.— *The New Century, Boston.*

JOSEPH PARKER AS PROPHET.

WHAT THE NEXT CENTURY WILL BE LIKE ACCORDING TO HIS FORECAST.

DR. JOSEPH PARKER, of the London Temple, has recently stated his views regarding the possibilities of the twentieth century. In his opinion it will be a century of silent but profound and historic revolutions and developments. Preachers there will be, and possibly great preachers, but, taken broadly, there will be no pulpit in the twentieth century.

Preaching, in Dr. Parker's opinion, is a supreme impertinence

as standing between man and man, unless the preacher be divinely inspired and qualified.

Given an inspired message and an inspired messenger, and the pulpit is safe. "Is it possible," he asks, "that England can require all the preaching of thirty thousand able-bodied men every Sunday, and twice every Sunday in the year? Or, if all the preaching is required, is it required in the same place? The Master said, 'Go into all the world.' Do not many of us say, 'Come into our nice little meeting house and take a seat in the front of the gallery?'" /

He distinguishes broadly between preachers and teachers. The latter, he says, we shall always need. Of well-equipped teachers we can hardly have too many. The coming century will be impatient with incompetent teachers, but the very degree of its impatience on the one hand will be the degree of its appreciation on the other. Men will do willingly homage to the teachers who can bring them within clear sight of all the kingdoms of God — righteousness, purity, music, beauty, and eternal love.

As to churches, a wonderful change will take place. Little Bethels and Zions, "born to blush unseen," will be swept off the face of the earth. Small tests of faith, sectarian standards of orthodoxy, pedantries, whims, and theological crazes will all disappear, and men will gather in adoring love around the Christ of God. There will be a grand church in the twentieth century. In that holy day opinion will be nothing accounted of compared with sincere love and passionate devotion to the service of the poor, the weak, and the weary who need a word in season. In that day men will not know that there ever was so great an anomaly as a State church. The buttress of the State will have been displaced by the unseen arm of the living God, and outward glitter will disappear under the dawning and brightening radiance of spiritual beauty and loveliness. The church of the triumphant Saviour will in very deed be established, for she shall have granite for her foundations and salvation for her walls.

The position of woman in the twentieth century will be in happy contrast to that which she now occupies. — *New York Sun*.

FOR God sent not his Son into the world to condemn the world; but that the world through him might be saved. — *Jesus*.

PHYSICAL EFFECTS OF FEAR.

SINGULAR INFLUENCE OF THE MIND OVER THE PHYSICAL PARTS.

A MAN connected with a traveling menagerie was sleeping on some blankets on the floor of a tent, when something crawling over his breast roused him. Springing up he threw off the creature, which proved to be a huge rattlesnake. As he struck it says the *New York Ledger*, he felt the prick of its fangs in his arm, and, with a howl of pain and terror, bounded from the tent and shouted for help, whiskey, a doctor or some medicine. There chanced to be nothing available within reach, and his fellows stood around with scared faces, waiting for him to die, which he appeared likely to do in a very short time. The arm began to swell, and the poor victim was soon gasping for breath and groaning, with almost intolerable pain. At last, just as the breath seemed about to leave the body, some one among the wagons shouted out that one of the pet snakes had escaped. It was an enormous rattler, but harmless, as the fangs had been removed. The reptile was found dead under one side of the tent, where the man had flung it. The bite proved to be the prick from a sharp tack in the canvas of the tent. In an hour the man was as well as ever, save for weakness caused by the nervous excitement. It was the opinion of all who witnessed the incident that, but for the timely disabuse of the man's mind, he would have been dead within a few minutes, the victim of nervous dread and terror.— *Selected*.

EASTER.

F. W. G.

A MIDST the gloom of doubt and fear,
The light of Truth is breaking;
And loving duty leading on,
There comes a grand awaking.

The clouds of sense, that close the door
To higher understanding,
Are rolled away by Love's pure thought,
From Heaven to earth descending.

And, coming forth from doubt and fear,
Through faith the way is plain;
And where death seemed to hold its sway,
True Life appears again.

Then Understanding, Word of God,
The power of Truth and Love,
Is known to be omnipotent
Below, around, above.

NOT INTERESTED.

MEMBERS OF THE CHURCH OF CHRIST NOT TO BE CONFOUNDED WITH
SPIRITUALISTS.

THE members of the Church of Christ, Scientist, take no stock in the efforts of the medicos to shut out the scientists from the practice of the healing art in Colorado. The society is the oldest of the Christian scientist organizations in Denver and occupies a beautiful building on Logan avenue, between Seventeenth and Eighteenth. The regular attendants at the church are among the most educated and refined people of the city. In the absence of the Rev. Mr. Norcross from the city, Mr. Clark expresses the views of the members as to the proposed law.

"We have no fear of any act the legislature may pass," said he, "as it is impossible for man to prevail against God. Our church is not to be confounded with so-called religious scientist societies down town. We are the only true Christian scientists in Denver. We accept Mrs. Eddy's great book and the Bible as our foundation. We will pay no attention to any effort from outside sources to interfere with the teaching of the truth, as we understand it."

Mr. Clark stated that on the first Sunday of the month a committee of two, purporting to come from societies in other parts of the city, had called at the Logan avenue church and invited the church to unite in opposition to the proposed bill. The committee was politely received but the society firmly declined to take any hand in the fight.

Other members of the church of Christ said that the efforts to suppress the spread of healing, as practised by those of the true faith, is destined to end in absolute failure. "We give no medicine," said one enthusiastic believer, "and prosecution has failed wherever it has been attempted in different parts of the country."

"Suppose your healer loses a case," interjected a listener, "cannot the regular school have him arrested for malpractice?"

"Don't the 'regulars' lose cases?" was the reply. — *The Daily News, Denver, Col.*

JUST FOR TO-DAY.

LET me no wrong or idle word
Unthinking say ;
Set thou a seal upon my lips,
Just for to-day.

Lo, for to-morrow and its needs
I do not pray ;
But keep me, guide me, love me, Lord,
Just for to-day.— *Selected.*

NOTES FROM THE FIELD.

FROM childhood it has been my desire to live a pure, good life. My parents were Baptists and I was brought up in that church.

At the age of twenty I was baptized and united with that denomination. My desire for goodness and purity brought many bright experiences in my pathway.

My health failed soon after uniting with the church however; the physicians pronounced it nervous prostration brought on by over-excitement in religious matters. All books of a religious nature were kept away from me, even the Bible. I rebelled in the latter case.

I sought for explanation of the parts of the Bible in regard to the healing. The answer was, that kind of healing was a thing of the past, being only for Jesus and his apostles to perform to prove God's power; but that though God was perfectly able to perform such works at the present time, it was not necessary for him to do so, as Christ had come to make full atonement for our sin, and we must look to him to be saved.

Many other things puzzled me, and the more I sought, the deeper was the darkness into which I was plunged. I was weary of this life, and even went so far as to try to end this mortal existence.

In this condition of misery I heard of Christian Science, and through kind friends was induced to attend some talks on the subject. I had little hope of being benefited, but thought "Anything to get away from this dreadful torture." It was in October 1888, that I went.

Soon the burden that had prostrated me was lifted, and I began to see life in the true sense. I returned to my home soon after well, and happy, overflowing with love toward every one, anxious to repeat the glad story, "the glad tidings of great joy" but to my surprise my friends looked at me with amazement, and pronounced me harmlessly insane.

I was more than ever convinced that it was the Truth, and determined to live it as far as I could though I seemed to be alone. I bought Science and Health with Key to the Scriptures.

But at this time I supposed that all that called itself Christian Science was the pure article, and in my innocence was badly misled. For I subscribed for two different magazines that were misleading, although the understanding I gained from the "little book" enabled me to stand, and I never resorted to material remedies.

When it was made clear to me that I was not studying the right literature, I at once abandoned everything but the Bible and our text-book. I subscribed for the *Journal* which has since been a welcome visitor, and also sent for the *Quarterly*.

I had much to unlearn, but with an earnest desire to know the true way, I set about it, and the way has been growing brighter ever since.

A little band of us meet to study the Bible lessons. We started with three members, now we have ten; three come in ten miles from the country, another six miles; there are others who often attend, and seem much interested.

Never have things looked brighter than at present. My only desire is to know more of this blessed Truth, and I know that comes by obedience to what we already understand, and daily striving to become like our Master, Jesus the Christ.—H. M. L.

DEMONSTRATIONS as beautiful in portraying the power of Truth in Christian Science appear in this part of the vineyard as elsewhere; yet a "witness bearer" from the South, rarely appears in the *Journal*. Perhaps it may assist some wavering mind, and may strengthen some faltering step to hear what great things "God hath wrought in me."

I have been in time past afflicted with an organic disease, which the medical world considers absolutely without a remedy or a cure. For two or more years I was a semi-invalid unable to take any exercise, ascend stairs, or endure any mental excitement but was not confined to the house. One year ago all the fatal symptoms presaging an end of life appeared, and I stood in the midst of the valley of the shadow of death, with my inner life in the chaos of darkness, and I, "without hope or God in the world." In this supreme hour, drugs had no efficacy, nor did the creed of my orthodox church bring me into the light.

A friend urged me to try Christian Science healing, and though I was skeptical through ignorance, I consented to receive a healer who was located in the city. She found me unable to

converse. Her sweet low tones vibrating with sympathy soothed me, and as she told me that "God is All in All," "God is Good," "God is Love," and other comforting words, I aroused from a lethargy of sense, and awoke to hope again, and asked her to give me a treatment.

I rested easily at once, and in less than ten days was completely restored to physical health, and could walk two or three miles without inconvenience, and perform any task I wished, and my soul rejoiced in the light of divine Love as revealed in Christian Science.

My case excited widespread interest, and many who heard of it, investigated Christian Science, believed in it,—were themselves treated and healed through the Truth which my dear healer demonstrated for them. My home is in the country, but we who have been healed in Science have formed a Bible class to study the Sunday-school lessons. We have eight or ten regular attendants, and often a parlor full of outsiders anxious for knowledge of the faith that heals the sick as well as the sinful.

The dawn is appearing, we of this household of faith already perceive its radiant beams, and know that the "Sun of Righteousness has arisen with healing in his wings."—MRS. R. A. M., MEMPHIS, TENN.

I WISH to tell how I was first led to Christian Science. Three years ago I started from Salem, Illinois, across the continent in search of health, and found it in a way least expected. I had then been a constant sufferer for three years, as the result of an accident. The last two had been unable to walk or even rise out of my chair.

Everything had been done for me that medical skill could do. Five physicians had declared that I never would walk again, but recommended going to California as my sufferings would be somewhat abated and life prolonged by living in a mild climate.

On my trip across the plains in the same car I was on, I met a Christian Scientist. She told me there was no use in being helpless; and gave me some *Journals*, and *Science and Health with Key to the Scriptures*, requesting me to read them. After I arrived at my destination I read some in them every day.

After being in Oakland three weeks I heard of a Christian Science healer. I wished to be taken to him; so my nurse who came to California with me, wheeled me in my invalid chair

several blocks to his house. I crawled up the steps into the house. The next morning I could rise out of my chair.

The following Sunday I walked several blocks to attend Christian Science services, and have been attending ever since. The burden has rolled away, and I am happy.—M. L. S.

FOR two years I was a helpless cripple, confined to my bed most of the time, from a badly sprained knee joint.

After unsuccessful, and severe treatment, by one of the best surgeons in the State and I had given up all hope of relief from surgery or medicine, the book *Science and Health with Key to the Scriptures*, was placed in my hands by a friend.

Accepting the Principle it taught, I felt I would be healed by Christian Science, and stopped all material applications. I improved, and was able to walk some on crutches. I felt that I needed help, and sent for a scientist to come to me.

After she treated me, and withdrew, I arose, leaving my crutches where I had laid them, walked into the next room and back without their aid, and have never used them since.

I was healed in July 1893. I have traveled, done my own work, and enjoyed the most vigorous health ever since. I am thankful every moment for Christian Science, and have proven beyond the shadow of a doubt that it is an ever-present help.—L. W. S., CALLAWAY, NEB.

I HAD been confined by sickness to the house,—most of the time in bed, for a number of years. I had taken much medicine, but it did not do me any permanent good.

After I began to understand Christian Science, I felt that the healing that came through God, was a very different thing, from that which came through medicine. It brought with it a hope, and such a spiritual blessing.

How good it seemed to me to get out, and breathe the fresh air, after being shut up so long, and to learn there was no power in it to make me take cold. Error sometimes tries to steal from us what we have, but we know if we are faithful, "He will never leave us or forsake us."—MRS. E. C. M.

ABOUT three years ago, I was near death's door, with various troubles, also was seventy years old. I had a desire to know something of Christian Science.

I procured the text-book and studied it with a desire to know the Truth. At first all was dark, but slowly light began to come, and at the end of three months I found my physical claims all gone and my eyesight restored. At the end of three months more I had gained thirty-five pounds in weight.

I had been an infidel and the change from that came more slowly. But now I know that my Redeemer lives, and I am able by divine grace to make very convincing demonstrations.—
J. S., RUDD, IOWA.

AFTER about thirty years of suffering from various causes — including a severe accident, from which the doctors said I would never recover, and having tried many physicians without receiving any benefit, I was healed by Christian Science, and am now well and happy. With the exception of one visit it was absent treatment, by a Christian Scientist of Galveston, Texas.

Above all I have gained an insight into the wonderful teachings of Science and Health with Key to the Scriptures, which is my daily study and it grows more and more interesting, for it shows us the only True God. Trusting others may be led into Truth, I am gratefully, — Mrs. M. T. B.

SOMETIMES we may feel that we are having considerable work in contradicting the evidences of physical sense, it may seem that results are slow in coming, but then let us remember that they are sure.

I spent an entire morning trying to realize the falsity of error, and the all presence of Good, and at the end of that time was still conscious of the seeming claim. But leaving my case in God's hands and going about other duties, the claim took its departure. I've learned that it is not how long we pray, but how well.

Let us ever look upon the bright side, for that is the real and only side.— R. L.

THROUGH the kindness of a friend I have read all the *Journals* of 1894. Inclosed you will find a Post Office order for two dollars for the next year's subscription. This two dollars I earned by selling butter, churned by myself.

I read all of the Christian Science literature I can get. Every pamphlet, every small leaflet, sent me by dear friends is sacred

to me. You will find that the *Journal* has a staunch friend away down here in the hills of old Tennessee. I am a Christian Scientist in faith, if not in understanding and practice, and I believe God will lead me on.— R. R. R., HARTSVILLE, TENN.

DEAR JOURNAL:—How glad I am to see the notices from different places telling of the work being done, and the thought came, why not tell of what is being done in Norfolk?

We have just completed a Christian Science Dispensary Organization, starting out with a membership of eight. We expect to have a teacher with us soon and a large class.

We meet every Sunday and once a week for Bible study. There have been some good demonstrations here and we feel that the coat which was given to Joseph is spreading out and some day will become like Elijah's mantle, able to help others.— MRS. P. E. MASON, NORFOLK, NEB.

I HAD been an invalid for nearly twenty years, and tried many remedies. My life was a burden to me.

In September of '93 I had a severe attack. In the winter my sister sent me a *Journal*, the first one I had ever read. I thought it wonderful.

In February I wrote to a Christian Scientist for help. I got well and went to work. She sent us *Journals*, and tracts, and told us to get Science and Health with Key to the Scriptures, which we did, my husband and myself are studying that and the Bible, and earnestly seeking the Truth.— C. M. L.

I SHALL not attempt to name the numberless beliefs — shackles and fetters of bondage — from which I have been liberated, and able to ward off, with this mighty weapon of God,— Divine Science.

I study Science and Health with Key to the Scriptures, daily, and in proportion as I realize Truth,— the oneness of Mind, the blessing comes.

I wish to add that the *Journal* is very dear to me, and in it I see more and more of brotherly kindness.— C. J. D.

THE students of Science and Health with Key to the Scriptures, in this city have an organization with nineteen members, and a regular Sunday attendance of thirty.

The interest in Christian Science is growing and spreading in this locality, and much good work has been done.— M. B. J., LOGANSFORT, IND.

EDITOR'S TABLE.

IT will be interesting to the field to know that since the new order of services was established, a change has also been made in the manner of conducting the Friday evening meetings here in Boston. Instead of a continuation of the Bible lesson as formerly, meetings in the nature of experience meetings are held. A message from our Leader inaugurated these meetings.

These meetings have already borne much fruit. As one after another of those who have been marvellously healed and spiritually uplifted through Christian Science, gets up and relates his or her experience, speaking not idle words, but words of earnestness out of the depth of a thankful heart, relating in simple, unaffected strain, the glorious works of divine Truth in his or her case, a profound sense of God's nearness is felt, and tears of joy and thankfulness come unbidden to many an eye. There is a depth of meaning attached to words which come from actual experience and demonstration in comparison with which mere assertion, argument, speculation, or supposition from an intellectual standpoint, become indeed as "sounding brass and tinkling cymbals," — empty and fruitless.

One speaks of how he was brought into Christian Science; another of how he was healed physically; another of the glorious spiritual uplifting which came with the first ray of light; another refers to the self-sacrifice of our Leader in building up the cause; and so each meeting makes up a complement of experiences which is exceedingly helpful as well to Scientist as to stranger, and one which must touch a responsive chord in the heart of every sincere listener.

At a recent meeting a student who is in better position to speak from personal knowledge than any other, told of our Leader's early sacrifices, when alone and almost friendless she was struggling to lay the foundation of her great work; how when she went with joyful heart and bounding step to impart her happy experiences to a minister whom she greatly respected, expecting to receive his blessing and encouragement, but failing to find him, poured out her overflowing thoughts to his wife, who

after listening with interest said to her, "My dear, what you have said is beautiful, but I would advise you never to mention it to another person"; how the cold shoulder of bigotry and scorn was turned upon her by those most loved, and how at times she was sorely pressed for even the necessities of life, because she was giving her whole purpose to the cause to establish which she well knew she was divinely ordained.

One testified to having, only three weeks before, begun the investigation of Christian Science, how deeply it impressed him, and how he had "set his face as a flint" toward it. Another who had attended and first addressed one of these meetings as a minister, declared it seemed to him Christian Scientists had simply grasped and appropriated the power of God. Later he read a paper setting forth his experiences, a synopsis of which we publish in this issue. 'Again, many of the older students who have passed through the deep waters and shared in a small degree with our Leader the trials incident to the introduction of seemingly new lines of religious thought, have told somewhat of their experiences both of trial and of triumph, and have encouraged the younger ones thereby. Thus the good work of these meetings has been commenced. Beyond question they are destined to do a grand work, and the ultimate of their influence cannot now be estimated. The wisdom of their adoption, however, has already been fully vindicated.

Let us look for a moment at the message of our Leader.

"Make broader your bounds for blessing the people." This injunction touches not only the Friday evening meetings, but every part of Christianly Scientific work. Along with the broader and higher ministry of the Mother Church, there should be a general widening of the "bounds for blessing the people." There should be an enlarging of thought and purpose all along the line. We cannot get into grooves and move along these grooves to suit or own tastes our preconceptions. We cannot select as our companions only those who are most congenial to us, and live apart from others. We cannot exercise our own likes and dislikes in a personal way. We must do all we can in thought, purpose and demonstration, to bless the people as such.

"Have Friday evening meetings to benefit the people. Learn to forget what you should not remember, viz., self, and live for the good you do."

Are we doing this? If not, shall we strive to do so? Only

as we forget self are we living for the good we do. What a glorious thought! Live not for your own advancement, but only for the good you can do to others,—to and for the world. Could there be a higher or a broader definition of Christianity? It is a reiteration of Jesus' repeated admonitions to "love the neighbor."

"Be meek; let your mottoes for these meetings be, Who shall be least, and servant; and 'little children, love one another.'"

The very heart and soul of Christianity! We call our Friday evening meetings "experience meetings," and properly so. Is not our Leader speaking from her experience in giving us these admonitions? Has she not, in her own life of self-denial and consecration to God's work; demonstrated every word contained in this message? Having done so, she speaks as one having authority, and we shall be her true followers, or true demonstrators of the Christian Science she has taught us, only in so far as we accept her message of love, assimilate it into the essence of our lives, and bring forth fruits meet for such obedience. We are entering into its spirit only so far as we heed it in our lives. This message is but an epitome of her repeated admonitions to her students.

THE students will no doubt be pleased with the change in the Christian Science Quarterly. Its mechanical make-up, we think, has been much improved. Larger type has been selected and the paper is nearly the same quality as that used in the *Journal*.

The Quarterly Bible Lessons have ever been one of the most important aids to the understanding of the Bible, and Science and Health with Key to the Scriptures, that could have been devised. The work they have thus far accomplished is beyond computation; but in view of the additionally important place they have in the church services—becoming as they do both the Bible lesson and the sermon—they take on vastly magnified proportions, and are destined to fill a place in the work second only to that of our Leader's writings.

They are a Sunday gift to the people of divinely inspired Scriptural texts, and their Scientific elucidation as contained in our text-book, Science and Health, that are infallible guides and of infinite value.

No one can intelligently study these lessons without seeing that the two books—the Bible, and Science and Health with Key

to the Scriptures,— are in reality one and inseparable. It thus becomes fully apparent that Science and Health with Key to the Scriptures is not, as many suppose, a mere commentary upon or criticism of the Bible, but that it is what it purports to be, a Key to its spiritual meaning as a whole. It does not take up certain portions and endeavor to reconcile these with other portions or with the whole, but it sounds the entire spiritual depths of Scripture, bringing them out to the understanding of the earnest seeker in the perfection of harmony and completion.

With the Bible, Science and Health with Key to the Scriptures, and the Christian Science Quarterly at hand, the sincere Truth-seeker is abundantly equipped for work which will finally lead to the goal of true human desire,— Life, peace, joy, health, — both physical and spiritual. There should, therefore, be an earnest, systematic effort to get these aids to life eternal into the hands of the people, thereby making “broader your bounds for blessing the people.”

These, with our Leader's auxillary works, Retrospection and Introspection, Unity of Good, No and Yes, Rudimental Divine Science, People's Idea of God, Christian Healing, and Pulpit and Press (just out), together with the Christian Science *Journal* (through which our Leader almost monthly communicates with the field and the people, and the students interchange thought and experiences), also the various tracts published by the Christian Science Publishing Society, make an aggregate of Christian Science literature sufficient to meet the needs of all. We should, therefore, let no opportunity pass to aid in the distribution of these angels of mercy, so that the hungering and thirsting people may be fed, not upon the dry husks of conjecture and speculation, but upon the bread of Life and the “pulse” of Truth.

SHORTLY before last Christmas time, the Rev. Mary Baker Eddy, wishing to make a Christmas present to some of the good folks of Concord,— her home,—sent to the *Journal* a large list of names accompanied with her check for the total year's subscription. She did this at a time when she was unusually burdened with labor and care, and we doubt not those who were thus remembered will appreciate the spirit which animated the gift, whatever may be their views upon the subject of Christian Science.

PUBLISHERS' DEPARTMENT.

ALL applications for Church and Dispensary notices, and Cards are passed upon by the Publication Committee. Applicants must furnish the recommendation of their teacher. No application received except from a subscriber.

A charge of 50 cents is made for each change in Church and Dispensary Notices, and Personal Cards, except when made at the beginning of the year for which the card or notice is paid.

THE HYMNAL is of some 225 pages, and bound in two styles — cloth and leather finish. Prices are,

Cloth,	per copy, prepaid		\$1.15 each.
Cloth,	per dozen		9.00
Cloth,	per half dozen		5.00
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These rates apply only to orders of not less than *one dozen copies*.

We have volumes 9, 10, and 11 of the Journal, bound in cloth, at \$2.50 per vol., prepaid.

We are prepared to furnish the January, 1893 Journals at \$1.00 per dozen copies, prepaid. These rates apply only to orders of not less than one dozen copies of issue named above, to one address.

THE NEW WORLD, 1492, 1866, 1892.

A POEM by CAROL NORTON, dedicated to Rev. Mary Baker Eddy, discoverer and founder of Christian Science. A souvenir. Illustrated in photogravure. Bound in cloth.

	PRICE PREPAID.
One copy	\$0.75
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ANSWERS TO QUESTIONS IN C. S.

A SYNOPSIS of Answers to Questions upon the subject of Christian Science propounded to Mr. Edward A. Kimball, of Chicago before the Bloomington (Ill.) Chautauqua.

Published originally in the *Daily Bulletin*, of Bloomington, and now republished, as revised, from the *Christian Science Journal*.

Also remarks of Hon. C. C. Bonney before the Christian Science Congress of "The World's Parliament of Religions," held at Chicago, Sept. 20th, 1893.

Published in pamphlet form (24 pages). Sent prepaid, as follows. —

One copy or more, each	\$0.10
Twelve copies to one address	1.00
Twenty-five copies to one address	1.75
Fifty copies to one address	3.00



THE AUDITORIUM

CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

VOL. XIII.

MAY, 1895.

No. 2.

THE MOTHER'S VISIT.

AT last it is our glad privilege to announce that "the Mother" has seen the Church and the "Mother's Room." The children, both large and small, have been asking,—How could she so long refrain from seeing that which was so near (in the higher sense as well as in distance) and dear to her heart? On April first, 1895, shortly after noon, quietly and unannounced, our beloved Leader and Teacher, the Reverend Mary Baker Eddy, entered the Mother Church. She went directly to the Mother's Room, and later to the auditorium. Silently and alone she remained there, communing, no doubt, with the Father and Mother God in whose honor and to whose praise the church was erected. On the human side it was erected as a Testimonial of her students to their Leader and Teacher; in reality, that is, in spirit and in truth, it was erected for the worship of God and dedicated to Him. Nor does this fact detract from its value and meaning as an expression of love and gratitude from her students, but rather gives to it its only value.

After awhile she expressed to those whom she saw her intense delight with the Mother's Room, of the auditorium, the organ and all the accompanying things of beauty. A

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delightful time — though short — was spent with her by the little handful who saw her. She passed the night in the Mother's Room.

We should be glad to enlarge upon this auspicious and happy event, but perhaps it is best that we desist. Suffice it to say, that never have we seen her in a happier or brighter mood than on this occasion. May the pleasant event be often repeated.

PULPIT AND PRESS.

BY REVEREND MARY BAKER EDDY.

This is the title of a book dedicated to the Children who contributed for Mother's Room.

A sermon, hymns and prophecy; the sermon delivered at the dedication of the beautiful church, of the First Church of Christ, Scientist, at Boston, Jan. 6, 1895. Clippings from newspapers, describing this grand edifice, and outlining the rise and progress of Christian Science. Withal, it is a unique and interesting book, such as would be expected from the pen, or compilations of its author. 127 pp. cloth covers. \$1.06 per copy prepaid. \$9.00 per doz., \$5.00 per half doz. For sale by E. J. Foster Eddy, M. D., C. S. D. at 95 Falmouth St., Boston, Mass.

Mrs. Eddy gives notice that the twenty-six hundred children who contributed to Mother's Room shall have one copy each, of this edition, at half price, 50 cts. per copy, postage 5 cents extra.

ONLY the names of those children that are on Miss Campbell's list can be recognized as being entitled to the new book "Press and Pulpit" at half price. We are requested to call attention to this for the reason that some names are being sent in which do not appear on her list. It is to be regretted if any were omitted that should have been there, but Dr. Eddy has no means of knowing who should or should not be entitled to the reduction other than the list furnished by Miss Campbell.

THE COMMUNION SERVICE.

THE first communion services under the new order were held in the Mother Church on Sunday April 7th.

They proved to be most helpful and interesting. A higher sense of the true communion was felt than ever before. The new and true Preacher, the Bible, and Science and Health with Key to the Scriptures, spoke most feelingly and effectively of the communion of the Holy Spirit; and more than ever was it apparent that the cup which the Master drank must indeed be drained to the dregs before the spiritual eucharist and atonement shall be attained.

The services opened with a solo by the soprano, "The Palm Branches," followed by hymn 178, the communion hymn written by our Leader, the reading of the 100th Psalm, silent prayer and the Lord's Prayer with the spiritual interpretation, hymn 119 of the Hymnal, the reading of the names of applicants for membership in the Mother Church, another solo, "These are they which came out of great tribulation," (from Gaul's Holy City), the sermon made up of selections from Scripture and Science and Health, kneeling in silent communion, hymn 111, and the benediction, taken from 2 Cor. 13 : 14.

The number of new members admitted was 599, making a total present membership of 5,144.

THE CHILDREN'S SERVICE.

SCARCELY less interesting than the communion service was the children's service held on Sunday April 14th in compliance with the wish of our Leader. The Scripture reading consisted of the 28th chapter of Matthew, and Science and Health with Key to the Scriptures, page 349 first paragraph. The opening hymn was 161 and the closing, 118 of the Hymnal. Passages from the Bible and Science and Health, occupying in the reading about twenty-

five minutes, read alternately, made up a powerful Sermon, whose beneficial effect cannot be other than lasting, both as to children and adults.

The congregation were most happily surprised by the unexpected and unannounced presence of the choir of the First Church of Christ, Scientist, of New York city, the same that was present on the day of the dedication of the Mother Church. Under the able and experienced leadership of Mr. Henry Lincoln Case, this choir grandly sang the anthems, "Lo! this is our God," "The Lord is my strength and song," and "A song of Life." A cordial reception was given the members of this choir upon this, their second visit to the Mother Church, and long will the hearers remember the rare musical treat thus afforded them. Mrs. De Lano of the New York choir sang, "Ashamed of Jesus," and Miss Lincoln of the Mother Church sang, "I know that my Redeemer liveth." The interpretation of each was most artistic from the musical, and uplifting from the Christian Science standpoint.

Although the order of exercises was arranged almost on the instant, it was carried throughout as methodically and harmoniously as though it had been carefully pre-arranged.

There was a happy blending of Easter song and service with the Children's sermon, and the impression must have been deep and lasting.

The benediction was I John 2: 28: "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming."

AMONG the recent callers at the *Journal* office was a German woman who learned to read English through Science and Health with Key to the Scriptures. This is only one of many instances in which our text-book has been instrumental in learning foreigners to read our language.

NOTICE.

THE Mother Church edifice, The First Church of Christ, Scientist, corner of Norway and Falmouth streets, Boston, will be open to visitors on Wednesday of each week, from 10 o'clock A. M. to 5 o'clock P. M.



THE PULPIT AND ORGAN.

THE ORGAN CONCERT.

ONE of the pleasant events in connection with the Mother Church was the organ concert under the management of the Farrand & Votey Organ Company of Detroit, Michigan, on Thursday evening March 21st.

The chief purpose of the concert was to exhibit the organ to the musical people and organ lovers of Boston, as it is the first of the kind to be introduced into this city.

The organist engaged for the occasion was Mr. R. Huntington Woodman, organist of the First Presbyterian Church of Brooklyn, who was assisted by Miss Elsie Lincoln, soprano. A large audience, embracing many of Boston's most noted musicians graced the occasion and listened with delight to Mr. Woodman's masterful execution of his favorite instrument. He was frequently and enthusiastically applauded.

Miss Lincoln sustained her part most admirably, and added greatly to her well-known reputation as a soprano. To say that she is a really great *artiste* is to do her but simple justice. Her voice evinced a degree of culture, volume and sweetness not heretofore shown for lack of opportunity in the way of selections and accompaniment. Her execution and enunciation were faultless, and the repeated and enthusiastic applause and prolonged encres abundantly attested the audience's appreciation of her singing.

The following was the programme : —

PROGRAMME.

1. Fourth Sonata, (three movements), . . . F. Mendelssohn
Allegro con brio; Allegretto; Allegro maestoso e vivace.
2. Air in D J. S. Bach
(Arranged by S. B. Whitney.)
3. Andante, (variations) from 1st organ concerto G. F. Händel
4. Song, "Oh, had I Jubal's Lyre" . . . G. F. Händel
Miss Elsie Lincoln.

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| 5. Overture in D | Henry Smart |
| 6. Pastorale, opus 26 | Alex. Guilmant |
| 7. Sunshine and Shadow | Dudley Buck |
| (Dedicated to Mr. Woodman.) | |
| 8. Song, "Air d'Ophélie" (Hamlet), . . . | Ambroise Thomas |
| Miss Elsie Lincoln. | |
| 9. Prayer | E. Lemaigre |
| 10. Pièce Héroïque | César Franck |
| 11. Pastorale | Arthur Foote |
| 12. Fantasia in E Flat | C. Saint-Saëns |
| 13. Springtide | Becker |
| Miss Elsie Lincoln. | |
| 14. Toccata, from 5th organ symphony . . | C. M. Widor |

The following description of the organ accompanied the programme, and we take the liberty of reproducing it, believing it will be interesting to all:—

"As this organ is of a most unusual type, its specification and a few descriptive remarks will undoubtedly prove of interest to organ enthusiasts. The front of the instrument presents a dignified appearance, harmonizing perfectly with the interior of the church, the case being made of curly birch in the Romanesque Renaissance style of architecture, from the design of Mr. F. H. Comstock. It is a three manual instrument of the first magnitude, specially appointed and constructed for use in the accompaniment of congregational service.

The excellence, durability and finish of the work in every detail, however insignificant, has been carried to the highest attainable standard, and the instrument as a whole, is a representative one of the perfection to which the art of organ building has been advanced, and is in every way worthy of the church in which it stands. The number of 16' and 8' stops is in excess of that usually met with, thus forming a foundation of extra solidity and giving that impressive and dignified body of tone which is the noblest feature of the "King of instruments." It will be observed, too, that there is carefully regulated proportion of the Diapason, Flute, String and Reed qualities in stops of the various pitches, the strength of each being admirably balanced and adapted to the acoustics of the building and the position that the organ occupies. Every stop extends throughout the entire compass.

Attention is called to the extensive use of Swell Boxes. In addition to the Swell Organ, the Choir Organ is enclosed in a box of its own, a device which greatly enhances its value and is productive of many charming effects of expression, in general only obtainable by the use of a Swell Organ. Then all the stops of the Great Organ, except the first two, are included in the Choir swell box, thus enabling the Organist to subdue at will these usually assertative stops and to utilize their tones in a far more extended field than is commonly practicable. Hence, the majority of the organ is placed under absolute control as regards expression, making it possible for the organist to vary the strength of the tone by very delicate gradations or to make a *crescendo* and *diminuendo* of startling intensity. Besides this, a most beautiful and novel effect can be produced by gradually closing one box while opening the other.

THE WINDCHESTS are those known as "ROOSEVELT PATENT CHESTS," and may be briefly described as being "tubular pneumatic" in principle and affording a separate pallet for every pipe. The construction and operation is such as to preclude the possibility of almost all of the derangements common to most organs, arising from thermometric or barometric variations. No matter how large the organ, these chests render the touch light and agreeable without the intervention of the complicated "pneumatic lever," and above all insure a degree of perfection in "repetition" never before attained in an organ, and equal to that of the most perfect pianoforte. They dispense with the objectionable "sliders" heretofore commonly used, and are so arranged that each and every part is easy of access for removal or replacement in case of accident.

The blowing apparatus is particularly interesting, being separated from the organ and placed beneath the floor of the church proper, in a specially prepared room, where will be found a large bellows having three horizontal acting feeders operated by rotary motion. The power for this is supplied by a C. & C. electric motor which regulates automatically as the reservoir rises and falls. From the bellows the compressed air is conveyed to a smaller receiver, called a "regulator," which insures ABSOLUTE STEADINESS, and from thence it is distributed to the different departments of the organ, each being supplied by a *separate* wind-trunk. To avoid friction, and consequent loss of pressure when the utmost demands are being made on the wind supply,

all the wind-trunks have been made of extraordinary sectional area, and right angled bends in the same studiously avoided. Each trunk is fitted with a "concussion bellows" or "lung" to prevent unsteadiness arising from the recoil caused by the simultaneous closing of many pallets, and a telescope joint to avoid the weight of windchests and pipes being transferred from the frame to it, by possible shrinkage or the settling of the floor.

The action of the entire organ, both key and stop action, is the Farrand & Votey Patent Electric Type, and no further demonstration of the feasibility of using electricity is needed. Its adaptability to the required work when used on our system, and its reliability under all sorts of atmospheric conditions, have been fully proven by the most exacting tests. The simplicity of the electrical connections is the feature that commends it to all who investigate its wonderful advantages. We do not employ the fluid as a motive power to open the main pallets, but simply as a transmitting medium, by whose agency extremely small valves are controlled, which in their turn, through pneumatic manipulation, effect the opening of windchest pallets irrespective of their size or resistance. Although seemingly incredible, this operation is accomplished instantaneously, and it is impossible to detect any hiatus between the depression of the key and the production of its resultant sound, other than that caused by the inevitable acoustic delay in transmission of the vibrations from their distant source. When applied in this manner, the electric action will maintain its efficiency unimpaired by varied atmospheric conditions, and the cost of its maintenance does not involve increased expenditure as compared with that of the ordinary mechanism.

THE ROOSEVELT PATENT AUTOMATIC ADJUSTABLE COMBINATION ACTION is a device of the most inestimable value as regards the complete and convenient control of the instrument, and is undoubtedly the most remarkable mechanical feature in this organ. It is simple and durable in construction, and enables the organist to change the effect of each combination pedal at any moment by simply drawing the desired selection of stops and then "setting" or "locking" the same by a single touch, to such pedals as he may desire, after which the latter, on being depressed, will instantly cause the knobs to revert to the positions occupied when set. As this mechanism moves the knobs themselves and releases itself at the close of action, the stops can be

operated by hand in conjunction with the combination action, which is not the case with any form that fails to move the knobs. With the above unusual resources in the combination mechanism and considering the increased number of pedals here introduced, this organ is probably more completely equipped for combined and convenient registration than any instrument that has yet been built in this neighborhood.

The VOICING, on which mainly depends the success of the instrument is deserving of the close study and examination of those interested in the subject, combining all the best points of European schools with some effects seldom produced. The great delicacy and characteristic quality of tone in the different stops, the dignified power of full organ without harshness, and the perfect blending of the whole into an agreeable and massive tone, yet not lacking in brilliancy, are all noteworthy features and the result of a most careful and yet progressive treatment."

It is to be regretted that there could not have been a larger attendance of the regular congregation, and of other Scientists, but as the affair was under the auspices of the organ company, and was intended in large part for the information of musical people, as well outside as inside the ranks, it was not practicable, for want of room, to give very extended invitations. The Scientists will have frequent opportunity to hear the organ as played with musicianly skill by Mr. Edward Hibbard Noyes, who has been secured to preside over the fine instrument. His engagement began March 24th, on which day the organ was heard for the first time in our church service. The Mother Church is extremely fortunate in having secured a musician of his talent and breadth of culture as its regular organist.

We have heretofore said that this organ was the munificent gift of a single Scientist, who took that means, in part, of expressing his gratitude for the marvellous healing of his wife through Christian Science. It was his wish that his name should be withheld, but we think the time has come when silence is no longer golden, and hence we take the liberty of saying that Mr. Albert Metcalf, of West Newton, Mass., treasurer of the Denison Manufacturing Company is

the generous donor; and it is unnecessary to add that we express the feelings of every Scientist and friend of Christian Science, when we say that all unite in extending him their sincere acknowledgments of gratitude and appreciation. It will stand as an enduring monument of his liberality as a man, and his acknowledgment of benefits received, as a Scientist. His reward is as certain as his generosity was great.

A CELESTIAL CROSS.

NEWBURYPORT, April 12. — The police and others who were out late last night report a very beautiful and peculiar celestial phenomenon, which seemed especially pertinent to this season of the church's calendar.

While the atmosphere was clear and the stars visible, it was of such a character that the moon's rays formed a perfect cross, with the moon as a center. This cross was of a silvery shade, and was very pronounced in its formation.

It was witnessed by many people with varied feelings of awe and wonder. Capt. Post of the police force, who as a mariner has been in many parts of the world, said that he had seen many phenomena, but nothing like that.

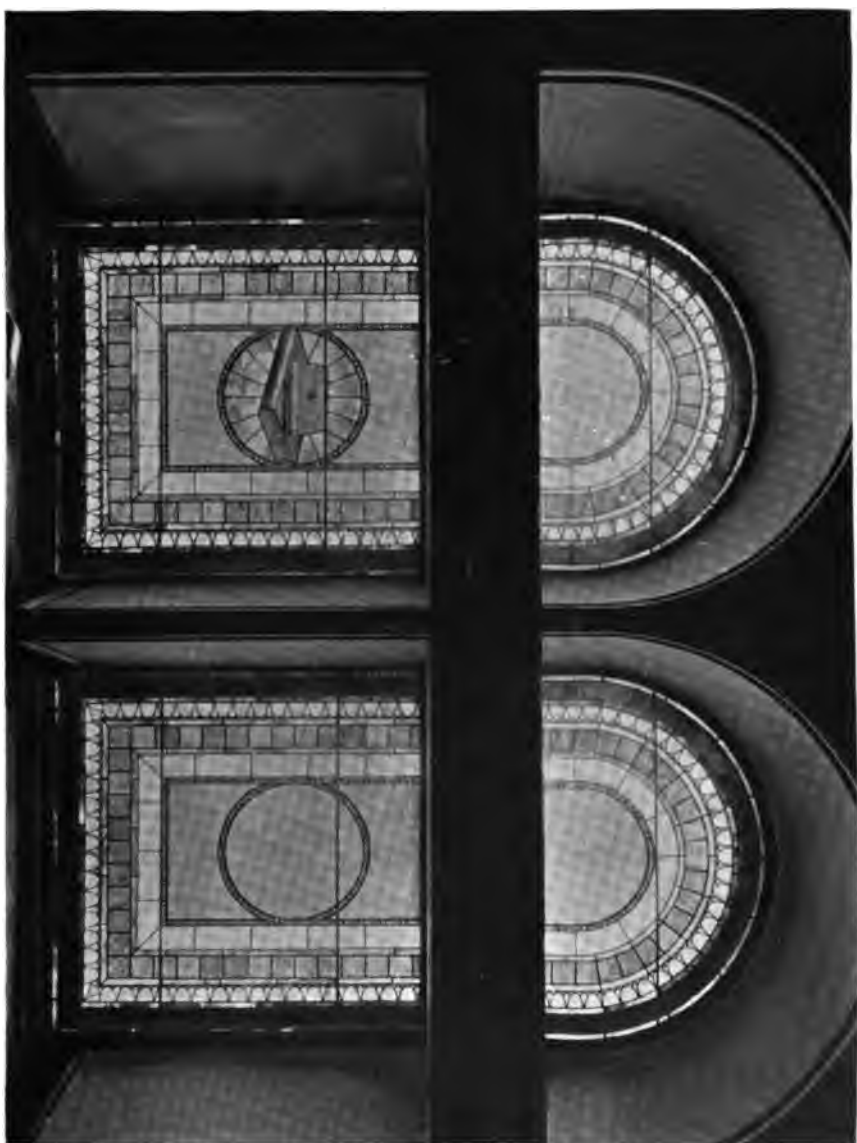
The hour when it was the plainest was about midnight, just as Good Friday was being ushered in in this longitude. — *Boston Globe*.

VIEWS OF THE CHURCH.

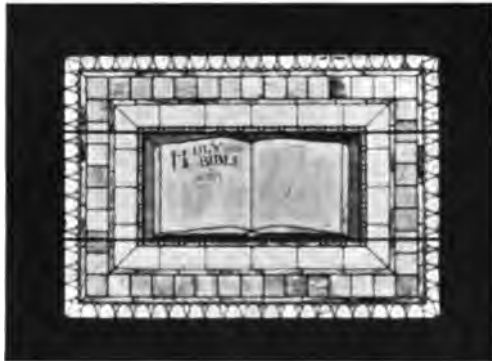
THE organ, the auditorium, the window on the right of the gallery as you enter, containing the Bible and Science and Health with Key to the Scriptures, and the two small windows which constitute a part of the large windows to the right and left of the pulpit, make up our pictures for this month. We do not see that any further description of these pictures is necessary. They speak for themselves. It is likely that there will be no more pictures of the Mother Church published in the *Journal*.

EXTERIOR views of the Mother Church edifice can be had by applying to H. L. Dunbar, C. S. B., 209 Tremont Street, Boston, Mass.

Size of picture, 14 x 17, \$1.00 each prepaid; also church in miniature on glass, paper weight, 75 cents plain; \$1.00 in colors prepaid.



NORTH GALLERY WINDOW.



PART OF WINDOW AT LEFT OF PULPIT.



PART OF WINDOW AT RIGHT OF PULPIT.

THE WAY.

LEWIS B. COATES.

ONE student who is studying Christian Science recently said he saw from the teaching of Science and Health with Key to the Scriptures, and from the thoughts expressed in our different services, that the only way into peace, and rest, or into the Kingdom of Heaven on earth, is in the purification of self; and he asked if there is any special way of working that would bring about this necessary cleansing.

Another one came with several questions to be answered, seeming to feel that in the expected answers, she would find much freedom.

These earnest inquiries at once suggested the fact that they were but expressing the condition of thought of every sincere student in Science, for they are humbly seeking and waiting for the way to unfold. Then, came to mind, the circumstance of the young man who went to Jesus and said: "Good master, what shall I do to inherit eternal life?"

In fact, this honest inquiring condition of thought for a better way, for the way that is satisfying and peaceful, represents a large per cent. of humanity in every walk of life. They are our neighbors, our friends and our associates on every hand.

When we see this earnest inquiry for the living manna, we should be thankful and take courage; for we are taught that happy will they be who are honestly seeking the freedom there is in the understanding of Life, Truth and Love, for they shall be satisfied.

The important question that appears at this point is, What can we say or what can we do, that will lead these children into a clearer manifestation of the light of Life which they are seeking?

Horace Greeley is credited with saying he could give good advice that would lead one hundred men to success; but, he said, he could not be one of that hundred that could overcome the difficulties along the way and bring out the desired success.

This indicates the nature of much of our past teachings in Christianity. We have been told to be good, honest, pure, Christ-like and we would be free; but not one of those who recommended this course could demonstrate the way and say, follow me, for I have proven it to be the way of peace and rest. We have longed to be good, pure happy, Christlike; but how — is the momentous question — can I gain freedom from the false claims of material life?

Our Master first demonstrated his statements, then gave them to humanity. After he mastered the temptation to believe he must have material bread to support Life, he said, "man does not live by bread alone," and then continued by giving an equivalent to the thought that Truth is the Life of man.

When he had met the temptation to be made a temporal king, with great earthly possessions, he rightfully said, "Seek first the kingdom of God and his righteousness." He knew that all things man needed would be supplied in this seeking. He thus became, not a theoretical teacher, but a demonstrator of his precepts; hence, he was the perfect Way and could say, "follow me."

If we are followers of him, if we are students of this demonstrator of Love, we should be living representatives of his teachings, and be enabled to demonstrate, in some degree, what we recommend to others.

If we believe divine Love heals the sick, we should not stop in this mere belief, but present visible evidences of Life's presence. We may believe God answers prayer, but this belief is not sufficient, for an exceedingly large per cent. of humanity is dreaming away the hours in this delusive belief, not having the fruits of righteousness. We are not followers, till we have broken this spell of belief and proven for ourselves that answer to prayer is the unchangeable rule

and not the exception. In this way of demonstration, we become faithful teachers of humanity, and learn what is meant by the words, "The hour cometh and now is when the true worshippers shall worship the Father in spirit and in Truth;" for divine Love is indeed seeking such a manifestation in mortals.

This practical proof in present help, present deliverance, being known by its fruits, is one of the distinctive features of Christian Science teachings. It does not differ from past teaching in seeing the necessity of being honest, good, pure, Christlike; for, indeed, these qualities of the substance of Good, are essential to the demonstration of Truth; but Christian Science does not stop at merely recommending these qualities. It points out statements of Truth, teaches the spiritual or Scientific sense of the Scriptures and shows the possibility of demonstrating all the statements therein. In this light is seen the false claims of the physical senses that are holding the Children of Israel in bondage.

In doing this, Christian Science is the light of Life, the leaven of Love, showing us how we see God (Good) in our flesh, and what we shall do to come into the understanding of Life that has no end.

If the five or six year old children that enter our schools were first lectured on the great things that Ray, Robinson or White had accomplished by the principle of mathematics; if they were told how these men could compute the diameter and magnitude of the earth, the velocity of falling bodies and the distances to other planets, they would likely catch much of the language and become glib talkers about others' demonstrations, but they could not demonstrate a statement they were making.

When the real teacher appears, she would turn them back to addition, yea, to the notation and numeration of numbers, and begin by teaching them to read and to write these simple numbers. Then if any of these little ones should begin talking of computing the magnitude of the earth, she would kindly ask them to practise thoroughly the lesson at the bottom rung of the ladder, assuring them, from her own

experiences, that if they demonstrated their way from this point, they would, some day, understand something of what is meant by the higher demonstrations in mathematics.

So with our past teachings in Christianity. We have been lectured on the origin of sin, the creation of Adam and Eve, the demonstrations of Moses in Egypt, the demonstrations of Jesus and the Apostles in healing the sick, walking on the water, and raising the dead, till we have lost ourselves in this star-gazing; and when dismissed from such services, and at home, we find that such teaching does not enable us to meet the simplest claims of sickness in our families; by it, we have not been enabled to overcome our own fears, doubts, worrying, anxiety, envy, hatred and such like. Although we know much of what the Bible says of Moses' and of Jesus' and the Apostles' demonstrations, our own consciousness is barren of the good that will meet the simple needs in daily life. We have been destitute of the childlike purity and understanding that is abiding protection.

What is Christianity for? What is its mission to humanity? Is it but a delusive hope? Must we wait till after the supposed death of the body to learn whether or not it affords any tangible relief?

Is not Christianity practical? Has it no fruits? What did the Messiah mean when he said, Ask and ye shall receive, seek and ye shall find, ask anything in my name and I will do it.

Was Paul mistaken when he said, "*Now* is the time of salvation." Are these statements all falsities? Are they mere delusive promises? "The words that I speak unto you, they are Spirit and they are Life." For this reason, they are changeless, eternal, perfection; and meet human needs to-day as well as in centuries past. In the recognition of the oneness and allness of Life, Truth and Love, we begin to manifest the divine nature, and are, in this degree, entering by the door into the reign of Good in human consciousness. This is present deliverance. It is peace, freedom, immortality. In this understanding, we have

dominion over earth and "eat the good of the land." He who abides in this light of Life, abides in God (Good) and God (Good) abides in him. In this light, "ask what ye will and it shall be given you."

Divine Love is not wrong ; neither has it changed its way of appearing in human consciousness. But mortal man is seemingly wandering in the "far country," (erring, false mentality), in the absence of Good, looking for great signs and talking of others' great demonstrations instead of beginning with the little errors in daily life and overcoming them in the understanding of Truth.

When one says the demonstration of the golden rule is impossible, he has furnished evidence that he needs to be turned back to the purpose and motive to live honestly, let others do as they may. If the average follower of Christ tells us it is impossible to love our neighbor as ourself, that is no evidence against the necessity or the possibility of beginning to lay that foundation stone of Christian Science ; but it is evidence that such an one should be turned back to childlike simplicity, to seeking peace and Love in daily walk, and there abide in the recognition of the oneness and allness of Life, Truth and Love, till the statements and commandments of Jesus are seen to be possible, and the *only* way into the kingdom of Heaven on earth. Then, while working in this way, if any of our friends ask us to explain the origin of sin or the creation of Adam, we feel free to say we are mere babes in the demonstration of Truth and that we know very little about such questions ; but if they desire to know something of how Truth heals the sick and that God is infinite Good, the leaven of Life, and that this understanding is freedom, we will be glad to tell them what we know.

When our friends come to us for help in Science and seem to have many hard questions to be answered, we should, in the best way possible, show them that the footsteps of Christian Science do not consist in asking or answering all the difficult questions mortal mind can propose ; and, that if they wish to be healed, they should abandon that course ; and, that the sooner they begin in humility and in Love to

live aright and to seek an understanding of the simplest statements of Science and Health with Key to the Scriptures, the sooner will they be healed.

A willingness to help others is a desirable point in growth for students to reach. If we have been studying Science and Health, but a short time and our neighbor asks to know something of it, we should speak the light we have, abide in the positiveness of Good and neyer fear, for Truth spoken cares for itself. Neither should we let anxiety and fear dig up the good seed we have sown; but, "cast our bread upon the waters" of hungering mortal consciousness, and the need will be supplied, for "God gives the increase."

What a happy Christlike world this will be when all the professed followers of Jesus measure their Christianity as he measured his in answering the question as to who he was. He said, "Go tell John, the lame walk, the blind see, the deaf hear and to the poor the gospel is preached"; then said, what I understand to mean, that if the incoming light is readily discerned as the light of Life destroying error, we will be happy. He seemed to indicate by these statements that even a babe would understand that Light dispels darkness, Good overcomes evil, Truth destroys error and by these fruits ye should be convinced. He entered into no argument, but established himself by demonstration.

Science and Health with Key to the Scriptures, has given the light to this age. Its simplest statements should be studied and pondered, for in them is Life, and that Life shining through its pages so leavens our thought that we are not led away from the Bible, but into it and enabled to love it, live it, and demonstrate its statements and thereby know it is the word of God, not of man. It is the greatest friend the Bible has had in any age for it has done more than any other one agency in turning mankind to the Bible and teaching them how to demonstrate its spiritual significance.

THE names of the Readers of each church and society will be inserted in the notices of meetings upon sending the same to the publisher.

THE ETERNAL GOD.

CAROL NORTON.

O THOU Who art all in Unity,
May we Thy creatures be
Like Thee, one in diversity:
Yet one, as born of Thee.
From Thee the whole creation springs,
Of Thee, and in Thy Mind it lives.
All things are thoughts, in substance Mind,
Their nature like Thine own, divine,
Their Being, — immortality.

Thou art from time, the only God.
To all that moves: — the Over-Soul.
Greater than person, Thou art all.
As Mind Divine, all space encompassing.
In Thy great plan, no discord entereth;
No darkness holdeth sway.
Thou art the one Paternity;
Yea more, as Love's eternal Self,
Thou art the Mother, tender, true.

Thou art the Everlasting Right;
The Eternal Day, that knows no night;
The Good, that giveth only Light;
The Truth, which is the only Might;
The Purity, that knows no dross;
The Soul, that never knoweth loss;
The Unseen Fount, that ever springs
Within the heart of men, and things,
To keep them sweet, and pure.

O Thou whose Being ne'er began,
Teach us Thy ways to know,
That in Thy statutes, we may walk
Conforming to Thy will.
As Thine own image true,

Man ne'er began, for one he is with Thee;
 And ever thus, through all eternity,
 Shall be a likeness, pure, of Thee,
 And share Thy Immortality.

Thou art of all the Principle.
 As Mind, no matter knowing;
 As Love, no discord sowing;
 As Perfect God, no evil seeth;
 And from Thy might all error fleeth,
 All sin doth fade from view.
 Thou dost in truth make all things new;
 For Thou art All in All,
 Our Father everlasting.

By Thee are all things ruled;
 By Thee are all thoughts schooled;
 From Thee comes only good;
 And in Thy blessed Motherhood,
 The weary sons of earth shall rest;
 And find the peace, that man loves best;
 That rest, which Love alone can give,
 And giving, makes Her children live
 To walk in pastures green.

THE LORD'S PRAYER.

MR. A. N. JANNARIS in an article published in a recent number of *The Contemporary Review*, maintains that the translation of the Lord's Prayer contained in the authorized English version of the New Testament, is not a faithful representation of the original. Mr. Jannaris says he is a Greek who has spent his whole life in studying his native language, not only in its classical stage, but also and more particularly in its post classical and modern stages. As the result of his investigation he arrives at the following as a correct rendition:—

"Our Father who art in heaven, hallowed be thy name. Thy dominion come, thy (fixed) purpose be done as in heaven, so on earth. Give us this day our mere (or simple) bread, and forgive us our debts as we forgive our debtors theirs, and let us not fall into a tempter's snares, but deliver us from the evil one."

A PECULIAR PEOPLE.

HENRIETTA E. CHANFRAU.

WE are a "peculiar people." We know that when the light of divine Truth dawns upon us the Bible unfolds its hidden treasures, and through Science and Health with Key to the Scriptures, the hitherto sealed book is unlocked, the door opens, and the pearls and diamonds roll forth. The captive is set free and we go forth to shed our Light, to help others' imprisoned thoughts to free themselves from the bondage of material sense that has so long held them. And what a glorious freedom it is, day after day, to rise higher and higher in the understanding of Truth. Sometimes we seem to stumble and fall, doubts and fears assail us, but if we are conscious of the error and go to God, if we are faithful and obedient, the way will be opened for us. The knowledge that we are worshipping the Father according to Jesus' teachings in Spirit and Truth, that we are His children, what joy!

In what way are we a peculiar people? We have been set free from *materia medica*, free from material laws that have held us so long, free from the belief that sin, sickness, and death, is the inevitable, and have gained such an understanding of Life, that we know death is to be overcome, not yielded to. What an emancipation from the old law. "The law of spirit sets us free from the law of sin and death." Free to go forth to preach the Gospel of Christ, to heal the sick (without medicine), to cleanse the lepers (purify thought), open the eyes of the blind (give spiritual Light), cast out demons (deny material claims), raise the dead (dead in the belief of life in matter). This is the work of God's peculiar people; and a great work it is.

What do we hear from all sides? Deny sickness! what for? deny a headache! why how can I say that my head does not ache, when I know that it does, and I am suffering. If I should deny it, I would be lying, how unkind! do you call that love? Yes, dear sufferer, the highest. We do not say that you are not suffering under the delusion of a headache, but we tell you to deny it because it is a false claim of mortal sense, and that denial

will help to free you, and weaken its hold upon you. It does not come from God, Good, it is a belief of life in matter, every denial of which helps us on the spiritual road, the road to harmony. It is the new tongue spoken of in Mark's Gospel which all should hasten to learn.

A friend once overheard some people whose sense of Truth had not been awakened, and who had just come from a meeting of Christian Scientists, say, "What strange talk! Why, Mrs. C—— said we were all liars, and she doesn't believe in Adam! how strange! did you understand it?" And so they flounder in the darkness. No, dear brother and sister, we do not believe in Adam. The Bible tells us "That the old man with his deeds must be put off." The Adam thought or belief is the old man, the mortal to be put off. They who believe in Adam are dead to the Truth, and until we turn from the Adam man as the real, we shall not be ready to enter the Kingdom, the realm of the real. Oh awake from this lethargy of the senses! Do not stop your ears, or turn from the blessed Truth, that is calling us; do not, in your ignorance, sleep the sleep of the senses, but be up and doing. Strive to understand, and do not be discouraged. If at the first you do not see, "Seek and ye shall find, knock and it shall be opened unto you." You have no time to spend in the old way. God is calling for us all to come to the Fount and drink of the water of Life. Oh heed the call! What have you in the old way, that is so alluring? What are the pleasures, and the pains of carnal sense? It is just as necessary to give up the one as the other. The temptation of pleasure is the most difficult to resist. No one cares to deny himself or herself any pleasure, and yet all willingly turn from pain. When we are able to turn from false pleasure, we are nearing the understanding, gaining the supremacy. "All fleshly lusts war against the soul" as Peter says. It behooves us to find the way our Master trod. That way has been clearly pointed out to us in the Bible, and Science and Health. Do not feel that because you have listened once or twice, and have not understood, that you will not try again; the more you hear of it, the clearer it becomes. Do not let the tempter enter your thought to whisper suggestions, "Why should I leave my church that I have always attended, and the religion of my father and mother, for this new thought? What did Jesus say? "Your fathers did eat manna in the wilderness and are dead." If you follow in the same way the result will be

death. But if you seek the true bread, the bread of Life, if you are led by the Spirit, you will be armed against the last enemy; you will have the weapons of Love, with which to overcome. Now what is it to be led by the Spirit? To be consciously led by the Spirit of God, or Truth, is to have an understanding of the divine Science of the Master. Our former religious teachings have been so unsatisfactory, they have never been able to answer our questions about God. Now through the Light of Christian Science comes the wonderful knowledge that God is ever present Love, Life, Truth. How wonderful a thought to know that God is *ever present Love*, — always with us; and it is only our false sense that prevents us from realizing this ever presence. How different our lives when this realization is ours! And how careful we should be not to do or say anything, that can shut us out from this true sense of Infinite Love! "Fear God and keep His commandments for this is the whole of man;" that is fear to do wrong, fear to cloud the sweet sense and presence of Truth. How grand the liberty to be led by the Spirit, to know that the flesh is the shadow, and that spirit is substance, that we need no longer bow down to the beliefs and trammels of the flesh, but put them off, overcome them with the power of the Spirit.

The power that comes with the understanding of divine Science is indeed worth working for. If we wish to attain perfection in any study or art, it can only come through close application and an earnest desire on our part to accomplish it. It is so in spiritual things. It is by seeking and striving, as our beloved Leader says, that we are able to gain this liberty, this control over bodily conditions. What slaves we are to materiality! What captives to sense, in the old thought! But when this Light comes to us, we are like the bird, that has been imprisoned and suddenly freed. What has held us in this ignorance, this bondage? A want of knowledge of the True God.

We all know the joy of our first demonstration. The result is so startling to us that we can hardly grasp it; but by earnest striving after good, and an honest desire to overcome the claims of the flesh, our faith is rewarded and demonstration after demonstration follows. But we are not always successful, and why? The Principle of our work never changes. "It is the same yesterday, to-day and forever," but we lack faith and understanding. Fear creeps in, and our failure is apt to be due to ourselves.

God does not discourage us, but we are sometimes disheartened if the tempter, mortal mind, assails us personally in any form of sickness. It is more difficult to fight our own claims than those of others. Then again, in ourselves we are apt to let the claim go, we do not work as we should; there we are wrong, for if we have let in the false claimant, we should make every effort to eject it as a usurper. We should always guard the entrance to our thoughts, keep on the whole armor of righteousness, and then like the warrior always equipped for battle, the foe has little chance of success. With our armor of Love always on, we shall be able to overcome every obstacle. To be led by the Spirit then is not to have belief in material things, but to know their nothingness and gain dominion over all things. It is indeed Life, a present knowledge of the Father, and of himself as Jesus said. If you knew the joy it brings, the joy of being master over sense and self, you would all sing and rejoice with us. Love is our motto, and with love ye shall sing praises, to Him who hath called you out of darkness into His marvellous Light, the Light of Truth.

TRUE MOTIVE.

E. H. BRADNER.

CONVERSING about the "Mother Church" recently a believer in Christian Science stated as a reason for not becoming a member, that her experience in church organizations had decided her never again to limit her freedom of thought and action by such means,—a not uncommon misunderstanding of Divine Science.

A very little understanding of Christian Science will certainly show that the motive cannot be for self-purpose, self-salvation, but that salvation can only result from the utter destruction of all self-sense. (See Matt. vi. 25; Luke, ix. 23, 24.) Can a true Scientist have any motive but to do, or reflect Good, that is, to do the will of God, Love? But every Christian Scientist knows that it is one thing to *desire* to do good, and quite another to *know how* to do good; that it is one thing to follow some human concept of right, or truth, and an entirely different one to know, and obey, the one changeless Truth itself, attested in demonstration.

May we not state, then, the true motive of the Christian Scientist to be solely a desire to know Truth for Truth's sake, that Love's work may be done in God's own way; even the way taught in the Bible, and Science and Health with Key to the Scriptures. Do not the words of Jesus, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you," distinctly specify this way and its sure demonstration, here and now? And again, the very first lesson our Master taught was to "Suffer to be so now" the material ceremony standing for the highest sense of right the world then had, for it "becometh us to fulfil all righteousness."

A right apprehension of these two lessons will remove the stumbling-block of a church organization, and a beautiful material edifice, in Christian Science practice. As we catch a deeper insight of what it means to be a Christian Scientist, there comes a growing sense of the great need to be safely within the fold of the Mother Church, — closer in touch with the one whose discovery has given Christian Science to this age, — glad indeed to follow the Teacher whose prior and present understanding, and demonstration of divine Principle, gives her the power and authority to scientifically discipline her students.

Here may be mentioned some subtle errors that hinder the necessary elimination of the self-sense, which, mistaking the true relation of the Teacher and the truth she teaches, casts the student into a darkness that makes other teachings seem clearer than Science and Health, — even to the believing that certain perceptions of Truth are revelations to himself, — truths that have already been revealed and given to the world by another. These errors are the (probably) unconscious giving of more weight to facts that seem to prove a present concept of Truth, than to those which verify the Truth taught; because of a lurking suggestion that one's own concept may be as correct as the Teacher's, causing more or less impatience of, and fatal deviation from, Love's discipline.

As the believer in Christian Science begins to understand the basis and action of the true motive (see Science and Health, 474-5; 222-3), he sees the presumption of thinking to follow his own impressions of what is true, in preference to the instruction of our Teacher, — sees that inasmuch as they differ, do they necessarily separate him from true Science. And he perceives, perhaps for the first time, that Love can recognize with bless-

ings, nothing less than implicit obedience to its divine mandates. But how can he be scientifically obedient unless he is thoroughly familiar with the letter of his Text-books, in daily study, unconfused by the speculations of human theories; and unclouded through true motive and constant demonstration. Hard work! but did ever any one attain to great good without hard work? This work becomes a joy as it is found to be based on unerring Principle.

Enlightened thought universally recognizes the highest righteousness man knows to be in true Christianity; and the honest searchers for Truth, those ready and waiting for the religion that brings "peace on earth and good-will to men;" feeling, more than they understand, the Spirit of Truth shining out from Christian Science, are intently watching the new movement, to see if it has any real foundation. To these, an ever increasing host of Christian workers, who heal the sick and cast out evil, whose lives teach in practice, honesty, goodness, healthfulness, peace, purity; and now, whose conviction of purpose and oneness of action has enabled them, in a few months' time to collect as needed the \$200,000, to erect, fully paid for, a beautiful and complete church edifice, — to these, as well as to the business world, is Christian Science seen to have foundations not of sand. In this demonstrated fulfilment of our Master's promise, — Matt. vi. 33, — may we not gladly rejoice to "suffer it to be so now?"

A NOVEL EXPERIENCE.

C. S. C.

IT was my privilege not long since to pass the night in Buffalo with a brother (according to the flesh) who is a medical student in the Niagara University.

One year ago last September I came to Cleveland and entered a medical college, having read for one year with a physician in the southern part of New York State.

During my preparatory year's work I learned something of Christian Science, and was convinced that it was that for which I always had longed, but I did not at first realize that it and *materia medica* could never mingle.

Thus I came here, entered college, in the meantime devoting all my spare time to reading Science and Health with Key to

the Scriptures, and attending nearly all of the Science meetings open to the public.

One Saturday evening, at an inquiry meeting, I was permitted to ask (and I must say my questions were very satisfactorily answered) several questions relative to Christian Science and *materia medica*, and the following Sunday I devoted the most of the day to reading, and was convinced of the truth of the statement in Science and Health, page 238, line 28.

I had paid a part of my tuition, had purchased all necessary books, yet I am sure that had it taken the last dollar, it could not have swerved me from my purpose to change my course, for I had found the Christ.

Words are utterly inadequate to express my gratitude, and I will not attempt it, as I recall to mind the first paragraph, page 309 of Science and Health.

To return to the experience first mentioned. I had only been with my brother a short time when he asked if I would not like to go with him that evening to the dissecting-room.

I knew what his thought was, *i.e.* that either I would not want to go, or I would find myself in an uncomfortable place.

But I told him I would go, for I was confident that Truth was wholly capable of protecting me from the contagion of mortal thought.

Thus, he, armed with his case of surgical instruments, I, with a copy of Science and Health in my pocket, wended our way to the carnal scene.

Having somewhat changed his garments, he ushered me into a long and narrow room furnished with twelve or fifteen dissecting tables, nearly all being surrounded by several students intently tracing the channels or courses of life, or intelligence (?).

My brother at once went to work upon a body which, as he told me he was afraid to touch as the possessor thereof had been infected with a contagious disease.

I then saw, as never before, the utter impossibility of harmonizing Scripture with *materia medica* and the popular theology.

At that table, with tweezers and scalpel in hand, stood one who is a firm believer in the teachings and doctrines of the Baptist faith of which I was formerly an adherent.

While trying to accept the teachings of the Scripture which saith: "There is no fear in love — but perfect love casteth out

fear" he admitted that there was a condition over which he was powerless.

Did that appear to be a disciple whom Jesus commissioned when he said: "Behold I give unto you power to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you?" And did not Jesus say, "Be not afraid?"

Materia medica says, "You come into contact with, or touch this or that, and you endanger life and liberty, you visit this or that locality, except you are authorized by me, and you must pay the penalty." There kept occurring to me the words of the Master: "I came that ye might have life and that ye might have it more abundantly;" and also "This is life eternal that they might know thee the only true God and Jesus Christ whom thou hast sent."

Was what those students were doing true, and did Jesus fail to teach the whole Truth?

If it was true, then the great majority of professing Christians are accepting the Truth, or that part of it, only theoretically, and surely Jesus would have told us that "This is life eternal that ye might know the physiology and anatomy of man (so-called) and thus learn of God."

No it was not true; they were but dreamers threading their way through the mazes of a dream.

What they were doing was real only to their false sense, and with thankful heart that thus so great a lie was exposed to my view, I came away.

TRUE DISCIPLESHIP.

JOHN B. HOUGH.

IF Christian Scientists wish to be known as earnest workers, abundant fruit bearers, one rule must be observed, namely: that laid down by Jesus in John 15: 4, "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."

We have no light of our own to shed upon others. Ours, like that of the moon, is a reflected light; but we do reflect Him of whom the Psalmist said: "The Lord is my Light and my Salvation; whom shall I fear?" There is no doubt about the

supply at the fountain. The only thing we need be anxious about is: Are we prepared to let the light shine through us? Are we spiritually minded enough to reflect spiritual Truth? And let us not attempt to do so dishonestly; the world is not slow to recognize true and sincere work along this line, or to detect the counterfeit. Better an honest, loyal worker, though he be not wise in the wisdom of this world, than a hypocrite, whose daily life does not emphasize the lessons that he undertakes to teach by his words, though he be never so highly educated and cultured in material things.

It is useless for a man to *talk* any higher than he *lives*.

What is the test that Jesus suggested? This: "By their fruits ye shall know them." He also said, "A good tree cannot bring forth evil fruit." Are we quite sure that we are bringing forth fruit that leaves no doubt as to the character of the life within, but that is a constant testimony — a "living witness" — for Truth?

The crying need of the times is more full and complete consecration, more continual "abiding in the vine," not spasmodic but constant, not one day out of seven but every hour of every day.

The world is tired of profession without practice. What is looked for to-day is demonstration; practical proof. This is a practical age; and it is for that reason that Christian Science is making such rapid advancement in our land to-day. Christian Science teaches a religion that must be taken into the daily life, and lived up to at all times. Not something to be locked up in the closet, like a suit of clothes, for Sunday use only. Not a religion that only the clergy can practise, but one that every person, in any walk of life, can, not only adopt, but will with the adoption, learn that he has gained something of incalculable practical value to him.

People have had enough of theories and opinions; of creeds and doctrines; they are now looking for a fulfilment of the Master's declaration: "These signs shall follow them that believe: In my name shall they cast out devils," etc. They have had too much emotional religion; too much that only makes one feel better, while one's feelings or sentiments are aroused; and they are now ready to accept just what Christian Science has to offer — viz.: not a system of promises, but a Principle that can be demonstrated, and that when demonstrated lifts one out of darkness

into Light, out of suffering into peace, out of sorrow into joy, out of discord into harmony, out of error into Truth.

It is surprising that people are satisfied to feed upon husks when spiritual bread (heavenly manna) is to be had for the asking. But they are blind — their eyes have not been opened.

It is just here that Science and Health with Key to the Scriptures, is so applicable; because it illumines God's Word as no other book has ever done before, making plain spiritual truths that have heretofore been a dead letter.

Surely then it is the imperative duty of those of us who have learned some of the wonders that Science and Health contains, to lose no opportunity of making it known to others.

I confess that I have been so much surprised at the earnestness, and enthusiasm even, that some persons have shown to whom I have presented this subject recently, that I have felt rebuked for not having been more diligent in the past.

This then is our work: to lead others to this Gospel of Peace — Divine Science; and how can we best do this? *By abiding constantly in Christ.*

When will the world learn this?

The Bible is filled with spiritual promises, and yet the world goes on starving for spiritual blessings, when all we have to do is to open our eyes and receive the gifts that will make us richer than any earthly King; for is not our Father "the King of Kings, and the Lord of Lords," and will he not care for his own?

Listen to these words in the 15th of John: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit; . . . that whatsoever ye shall ask of the Father in my name, he may give it you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

CHRISTIANITY IS SCIENTIFIC.

D. M.

MANY of those who oppose Christian Science say it is a great mistake to take the beauty from Christ's teaching by calling it science, — to attempt to harmonize science and religion is to degrade religion. Thus argues mortal mind, — "The man who brought death into the world and all our woes with loss of Eden." He always fights spiritual truth, and now

says, Call this new religion anything but Christian Science.

A leading clergyman of our town said once, "It is neither science nor Christian." Alas! for human ignorance and bigotry. Is it not Christian to teach that God is love, that He is Good, that He is all,—as the Scriptures declare? (Is it not Christian to strive for the Mind in us which was also in Christ Jesus?)

Science comes from the Latin word *scientia*, which means to know. Webster gives this definition,—"Science is truth ascertained, that which is known."

Christ Jesus says, "I am the Truth." "Ye shall know the Truth, and the Truth shall make you free." Science is to know the Truth, and Christ is the Truth. What could be more important to struggling humanity than to know Christ? The great importance of this message of Jesus the Christ was acknowledged to the world when the words, "Ye shall know the Truth, and the Truth shall make you free"—were placed upon the keystone of the arch in the center of the Peristyle at the Columbian Exposition. This message was given the most prominent place of any superscription at the Fair, and it is the keynote of Christian Science.

Several generations since the scientific world outgrew the idea that facts of science must be founded upon the evidences of the material senses. Statements are made every day called scientific facts—facts known to be true, which are contrary to, or beyond the senses, but they are facts well known and established. Why? because they can be proven. It is a very important point in science to be able to prove or demonstrate. In truth it does not become a scientific fact until it is proven. It has been proven by the microscope that the water which we drink is full of animal life. It has been proven by spectrum analysis that the same elements which compose yonder shining stars, form the human body. This is far beyond the evidence of the senses; and why if we cannot trust the evidences of the material senses in the material world, should we expect to trust them in facts pertaining to the spiritual creation? If man had understood the Scriptures aright he could have had positive knowledge upon this subject. For the things which are seen are temporal or unreal belonging to the transient or material, while the things which are unseen are eternal, real, unchanging, everlasting. The real, broad significance of this text is not comprehended by the popular religions of to-day.

The reason why religion has never been scientific is because it was so much easier for man to claim certain things and believe them on faith, to appeal to the emotional side of his nature — to have him repenting and weeping over his sins and going on in the same sinful way — always excusing himself because he never could be better till he reached heaven; that he never could be free from disease until he was rid of the material body. They knew Christ said he came to heal the sick and raise the dead, but it did not mean that to the general mortal thought, they could not prove this, therefore they must find another interpretation. They say God made everything, therefore, he made the devil, and drugs, and disease, and sent His son to help us out of all these awful things which He (God) put upon us.

At this almost hopeless juncture of affairs comes the voice in the wilderness of human thought — declaring the reality of Good — the unreality of evil. Interpreting the Scriptures spiritually, thereby making them Scientific and harmonious throughout.

When we learn the full meaning of Christianity as Science, we find it a universal religion. The study and practice of Jesus' teachings is a Science — nothing more nor less.

EARLY CHRISTIANITY.

IN Huntington hall last evening Rev. Philip Stafford Moxom, D. D., delivered the second of his Lowell Institute lectures on "The Church in the First Three Centuries." In this lecture he dealt with the organization of the early church.

At first, said the lecturer, the church and Christianity were practically identical. Not since the apostolic era have they been absolutely coextensive. The early church was a mass of protoplasm without offices or functionaries. But it soon began to develop an organization.

Jesus wrote no book and established no offices. The disciples at first had no idea of forming a church or establishing a system. They simply sought to teach divine love, forgiveness of sins, eternal hope. The ecclesia became communistic. Those who had property shared with those who had none.

They frequented the synagogues and met in groups to commemorate their recently departed Lord. No one had authority except the apostles, and they only because of their experience.

Any believer could preach, baptize or administer the communion. The apostles were not, primarily, officers, but witnesses, as was shown in the selection of one to succeed Judas.

The services of the early churches consisted of readings from the Old Testament, followed by exegetical teaching, extracts from the letters of the apostles, prayers, psalms, and, after awhile, the singing of Christian hymns. The latter began to be used before the death of St. Paul. — *Boston Herald*.

LOVE'S MESSAGE.

M. E. W.

THE Church was thronged —
Sunny-haired children, nestling 'neath
Mother's sheltering arm — ruddy youth —
Manhood in its pride — and heads
Silvered o'er with years, all gathered
At "call of chimes" to hear the "Word of God."

Stilled — was the
Organ's tone — the people humbly
Bowed the head in silent prayer.
Reverently the "readers" gave
The lesson of the day to listening ears —
Or, read unheeded by the careless ones
That "having ears — heard not."

Among the rest,
One sat with tear-dimmed eyes —
Patiently, she tried that sabbath morn
To "look unto the hills" and bid
Her heart "be still"; but all the long
Weeks of the past, she cried in anguish
For her child; reached out empty arms
To heaven — one low pleading cry — had
Sent the "Mother" for comfort in her
Loneliness, but not a sound came
Back into the midnight silence,
To tell her prayer was heard.
When lo! that sabbath morn — a
Soft sweet prelude from the organ
Stole upon her ear, the singer rose —

And through the hushed stillness,
Like "dewdrop in the lily's heart"
The message fell — "Love watches over all."

Then into the stricken
Heart, came the song of birds —
Ripple of laughing brooks — perfume of
Lilies, and sunbeam's smile, and
Looking up through tears — the
Listener *knew Love had heard her*
Cry, and *answering* — touched with
Benediction sweet the singer's heart
That morn.

Then once again in
Joyous glad refrain the melody
Soared heavenward, and angel voices
Echoed sweet "Love watches over all."

My thought on the Mother Church has resolved itself into two parts, — namely, the Material, and the Spiritual. The following from Shakespeare and Dr. Holmes, well express it: — *S. Lednum Myers.*

FIRST, — THE MATERIAL IDEA: —

"AND, like the baseless fabric of this vision,
The cloud capped towers, the gorgeous palaces,
The *solemn temples*, the great globe itself,
Yea, all which it inherit, shall *dissolve*,
And, like this insubstantial pageant faded
Leave not a rack behind." — *Shakespeare.*

SECOND, — THE SPIRITUAL IDEA: —

"Build thee more stately mansions, O, my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let *each new temple*, nobler than the last,
Shut thee from heaven with a dome more vast
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea."
— *Oliver Wendell Holmes.*

NOTES FROM THE FIELD.

AN incorrect idea comes from so many different sources that I long to give an answering thought to all whom the *Journal* may reach. The belief is that in order to enter the study of Christian Science, and follow our Leader, Mrs. Eddy, in its demonstrations, one must forsake Christ or Christianity.

Gently, sweetly and truly this pure light of Science is dawning, and I fain would bring its joy to those who are "hungering and thirsting" for the peace of God.

Christ is so interpreted in Christian Science that instead of relinquishing faith we are constantly drawn higher, nearer to "the mind which was in Christ Jesus," and our daily striving is to be more like Him who trod earth's lowly ways for our sake. All that we relinquish is the false beliefs, past errors, and sin, sickness, and fear of death. Divine Love demands no giving up of the spiritual Good we have, in order to gain more understanding, or clearer Light.

As the sense of sin and infirmity fades away, we come into the realization that all that is good and true is enduring, being founded upon the eternal goodness of God.

The writer publicly confessed Christ in 1876, since which time she has been an earnest student of the Scriptures, and constant searcher for the Light of Truth, but has realized that the religion of Jesus Christ as taught from the pulpit lacked an essential element of Christianity as taught and practised by Jesus — the power over physical ills.

Many times in studying and teaching the Bible have we been obliged to rest upon a blind faith where reason demanded an explanation, and which in the light of Science is now made plain and satisfactory.

{ The reading of Science and Health with Key to the Scriptures, cannot fail to benefit an honest seeker for truth and right.

During the years in the Church, Sunday School, and Christian Endeavor work, there never has been that abiding peace and hope made perfect, or that blessed rest in the knowledge of the Truth which a brief study of Christian Science has bestowed.

While health is fully restored, it is but the beginning of bountiful blessing which this study has conferred upon the writer in a few weeks' investigation. — MRS. J. L., MARENGO, IA.

THREE years since the light of Truth came to me, and I have felt impelled more than once to write a few lines for our *Journal*, acknowledging what it has done for me in demonstrating the grand principle as put forth by our dear Leader, in Science and Health with Key to the Scriptures; but mortal mind has as often bid me wait until I have demonstrated over one claim that as yet seemingly binds me.

{ The thought came to me this morning, "If you do not acknowledge the many benefits already received, you may not be ready for others."

Man's extremity was God's opportunity in my case. Like the woman in the Bible I had spent much money, and tried the doctors at home and abroad, but was no better, but worse. It was after a trip abroad, I came home completely broken down in health, ready as it were for the Truth — which came to set me free.

Taking treatment from a friend in Science I began to improve at once, hope came to me which seemed to have fled before. The very sun shone brighter each day until the true light rested within me.

I at once secured Science and Health with Key to the Scriptures, and read with interest; the Bible became a new book to me.

I soon went through a primary class, and as "line upon line and precept upon precept," has been unfolded to me, I am confident, that it is the Christ, the Way, the Truth, and the Life that I have been taught.

The *Journal* is an ever welcome guest, and present help, full of interest, and comforting words. — M. C. K.

I USED to think that it was not possible for me or any other student of Christian Science to do any work for the cause unless we went right out into the field and devoted our whole time to it; but I find this to be a mistake. Many of us are engaged in material callings which we cannot at present leave, and I have proven in my own experience that we can, not only work to accomplish our own salvation, but aid others to an under-

standing of the Science while following our ordinary pursuits. In my own work around a railroad station I have found many opportunities to speak a word of Truth to this one, and drop a seed in another's heart. I have found that there is many a weary one wandering in the wilderness of material sense longing for a cup of the living waters of divine Truth, and I should not have done my duty as a Christian had I not given the cup whenever I could.

There are many honest, unprejudiced minds waiting for some one to give them this refreshing draught. We can all distribute tracts and other literature, and so spread this truth and let the hungry know that they can be fed.

Let us silence the claims which would tell us that we cannot everywhere and at all times labor for the cause; let us show to our friends through our daily lives that we have learned of the teachings of Jesus, and thus aid in bringing them into an understanding of the Truth as he taught and practised it. — W. B. BULLEN, ORILLIA, ONTARIO, CANADA.

EXTRACT FROM A LETTER:—"I find a continued and ever increasing demand for Science and Health with Key to the Scriptures, and always put it into the hands of all who come to me for treatment in Christian Science.

Whenever the book is read with an honest desire to be led into Truth, one sees the effect very soon, and in some cases it seems marvelous to see the change in a short time. +

I have a case of a Swiss woman who understands and speaks English imperfectly, and could read very little in English. She was quickly helped for a trouble with her eyesight, and greatly desired to be able to read our text book.

I gave her a copy, or rather loaned her one, with the understanding that if she kept it, she should pay for it, as I often do. She came to me rejoiced to tell me she could read and understand it, and she seems to see clearer, and clearer, and progresses rapidly in the understanding of Science; and now comes to my home once a week, and on Sunday, to study the Bible Lessons with some others.

I now see for myself that it does not need to be translated. I had been wishing before that I could give it to some of my foreign patients in their own language, and I have a good many such."

EXTRACT FROM A LETTER:—This letter was written from England, and the healing was accomplished through absent treatment. "I feel that I must write and thank you for your help. I can never tell all it has done for me—for apart from the physical healing (which in itself seems a miracle) I think the teaching of Christian Science is so pure, and uplifting, that I can never feel thankful enough for it. Yet the healing is not the chief thing to attain to. We enjoy reading Science and Health with Key to the Scriptures, so much, and shall of course understand more as we study it longer. It is different from anything I have ever seen before.

Thank you very much for the 'Boston Herald' you so kindly sent me. The services must have been grand, and the sermon such as is not often heard. How I would like to be nearer and learn more of what Science teaches, but still God is everywhere present, and if we try to do His will all will be well. His will appears to be a different thing in Christian Science than anything we have believed before.

I am feeling stronger every day; with much love and gratitude believe me
Yours very sincerely,"

J. W.

A FEW months ago, I was in very poor health; it seemed as though every illusion that flesh is heir to, was fastened upon me.

One Monday morning I sent for a Christian Scientist. I told her of my ills; she treated me, and said she would call again on Wednesday.

I had so many claims, that I entirely forgot to speak of a dislocated shoulder, the others seemed so much more important. I spoke of this when she came Wednesday.

I had not been able to comb my hair for nine months, on account of this. The next morning I did so without any difficulty, and have continued to do so ever since. But what I consider the most wonderful is the renewing of my general health.

I can now oversee my household, go out shopping, and surprise my friends by going to church every Sunday. It seems like a new world, when we begin to understand our God given dominion. — B., NEW YORK CITY.

CHRISTIAN SCIENCE is growing rapidly in our city. A great many "little Books" are being sold, subscriptions to the *Journal*

are being sent on nearly daily, and other true literature is being distributed. In our church notice in the Sunday papers, we always say: "The International Sunday School Lessons are studied in the light of Christian Science, as expounded in our text book *Science and Health with Key to the Scriptures*, by Mary Baker Eddy, Discoverer and Founder," thus letting all know where we stand, as there are so-called Scientists here. The primary class of our Sunday School lately gave a year's subscription of the *Journal* to the Shelby County Jail, and we confidently expect that some of these prisoners (in two senses of the word) will seek and find the Light. We lately gave the *Journal* to the Public Library here, and it is being read daily. — E. E. N., MEMPHIS, TENN.

My daughter came home from school last year to spend the vacation, overworked, nervous, thin, and in no condition to study. Our home physician meeting her seemed alarmed at her appearance.

I wrote to Mrs. A —, a Christian Scientist, who gave her a few treatments. At the end of the two weeks' vacation she returned to school in good health.

One of the teachers said to me, "What did you do for your daughter in the short time she was home; I did not think she would be able to come back."

The cures performed are wonderful. May the good work go on, until sin and sickness are a thing of the past. — MRS. W. H. D., VERMONTVILLE, MICHIGAN.

I WAS an invalid for two years; I traveled to Colorado, to seek health in that beautiful clear atmosphere, and was attended by two physicians, but with no permanent benefit.

I was reading books from the Harlem Library, and obtained an old edition of *Science and Health with Key to the Scriptures*, which made a deep impression on my mind: the author spoke "as one having authority."

I then obtained the seventy-second edition, also from the same Library. At that time I did not know there was a Christian Science Church, or institute in existence. I soon saw the notice of their services in a newspaper.

I went to the Institute nearest my home, placed myself under treatment, and was healed. — H. E., NEW YORK CITY.

I GOT 1000 tracts and am distributing them in town, and have scattered some in the country. One student of Science and Health with Key to the Scriptures, though unable to read for himself, and whose wife reads for him, testifies, that the tracts have certainly changed the attitude of his neighbors toward himself and family, and they are now kind, where before there was scorn.

Some false literature, and false teaching, had created a great deal of prejudice, against anything called "Science" about here.

We meet every Sunday to study the Bible lessons, and meet once a week for a Science and Health reading at my office. —
MRS. M. W. HEWITT, SPRINGDALE, ARKANSAS.

THE Central Church of Christ, Scientist, Buffalo, N. Y., on the 3d of March held its first service in the rooms belonging to the 20th Century Club, which was formerly a Baptist Church of which our speaker, Mrs. C. S. Williams, was once an attendant.

A large proportion of the congregation remained during the Bible-class, which was held immediately after the service.

The church is composed of a company of faithful workers, who recognize the Bible and Science and Health as their only textbook, and are earnestly striving to bring out in their daily living the teachings of Christian Science.

EXTRACT FROM A LETTER:—"Through the kindness of a friend I came into possession of a *Christian Science Journal*, which has been of great interest to me.

I have been an invalid all my life, and under medical treatment. I have always had great faith in God, but never reached this higher understanding that I find taught in this *Journal*.

I certainly find myself greatly benefited in mind, and healed in body by reading it. I long to know more."

I WAS unable to walk without crutches for twenty-two years, and a great deal of the time I could not walk at all.

Six years ago I was raised through Christian Science; since that time I have been well, or so greatly benefited that I call it well. — MRS. E. N. E.

EDITOR'S TABLE.

IT is a peculiarity of human nature, or what in Christian Science is often called mortal mind, that it frequently fancies it opposes things when in fact it opposes only its conception of things. There is a wide difference between opposing what really exists, and that which the opposer fancies or believes exists. This is perhaps a fair illustration of the difference between knowledge and belief.

When the fabled *Don Quixote* went forth to do battle against windmills he honestly believed that he was properly and valiantly performing the offices of true knight-errantry, and defending the honor and virtue of his fair lady. He was, however, laboring under a delusion.

He was but manifesting in fable this peculiar quality of mortal mind to which we have referred. All along the line of history we see that men have in many and sundry ways been fighting windmills as veritably as was the demented Spanish knight. When the ancients poisoned Socrates they did it under the delusion that he was an enemy and a dangerous man; whereas he was a friend and a useful man. When the Jews crucified the Saviour they did it under the delusion that he was an enemy to them and to the world. That was their conception of him. In truth he was the best friend they ever had or ever could have, for he came not to injure, but to save them; not to destroy, but to save the world of mankind. But for their false conception of him they would have known and recognized him as a friend, not an enemy. Those Jews who have awakened from the delusion that he was an enemy to their race, no longer oppose him, nor would they again crucify him. Their conception of him has changed.

When the Church of England opposed Wesley and his followers, they were opposing their conception of Methodism, not Methodism. The Church no doubt really supposed him to be a dangerous and mischievous person, and his followers to be deluded by him into the commission of acts which were inimical to the best welfare of the established religion and of the State. To-day,

however they may differ in doctrine or creed from Methodism, they no longer persecute the sect; their conception of it has changed.

Thus it is with those who are opposing Christian Science. They are not opposing *it*, but their *conception* of it. If their conception were right, they would in many cases be right in their opposition. Their conception being wrong, they are fighting only the windmills of their deluded imaginations. They are doing battle against what they imagine to be a foe, but in reality is a friend. Christian Science, as the Truth, can be nothing but their friend, and the only sense in which it can possibly be their enemy is their own false belief that it is such. A false conception of Truth is not Truth, yet those who act upon this false conception attempt to make it so. How many thousands of persons there are in this country who a few years ago opposed Christian Science because their conception of it led them to believe it to be a dangerous heresy and a mischievous element in community, who now know experimentally that it is the Truth. Many communities which a short time ago were so blinded by their false conception of it that they were at times almost ready to break out into mob law against it, seeing the good work it is doing, have become if not adherents, at least its friends and defenders. Their conceptions of it have changed from the false to the true. Every day persons are changing their conceptions because they have become convinced by force of actual proof that they were wrong.

Knowing this, what other effect can the repeated assaults upon their system have upon Christian Scientists than to cause a feeling of pity that those who sincerely fancy they are opposing it, are in reality, opposing only their own mistaken notions of it? It is this that enables Christian Scientists to maintain so serene an attitude under persecution, ridicule, misrepresentation and denunciation. It is this that makes them appear so provokingly indifferent to the prating of their non-Scientist friends against it. They will so continue, and our good friends who believe themselves to be our enemies, but who cannot be, may as well understand this first as last.

It is every day being demonstrated that they who wish to be, and actually flatter themselves that they are, our enemies, are proving to be our friends. They cannot openly attack Christian Science without advertising it, and they cannot advertise it with-

out causing some to investigate it; and all its adherents ask is fair and candid investigation. They know well the result of all such investigation. So when physicians instigate the arrest of Christian Scientists, they bring it into notice, make friends for it, cause its mention both favorably and unfavorably in the press, and thereby keep it before the people. So also with the clergy in attacking it from the pulpit and causing their sermons to be published, they are simply inviting people to investigate it, although to their sense they are warning them from it. Thus while they flatter themselves they are its avowed enemies they are proving to be, in spite of themselves, its friends. Hence our serenity.

Let the good work go on. Let the M.D.'s and the D.D.'s, the little guns and the big guns, keep up their fusillade, for they are building for Truth, and their imaginary wrath is being made daily to serve God. Let those who are being persecuted for Truth's sake, who are being arrested and taken before the courts, take courage, stand valiantly by their colors, and know that they are but instruments in the hands of God for the more rapid spread of Truth. When the false conceptions concerning Truth shall have given way to the true, its deluded opponents will see and acknowledge and regret their foolish persecutions. We speak now of those who are honest in their action. There is, of course, as there was in Jesus' time, in many instances, an underlying element of malice and selfishness, because Christian Science is trenching upon the supposed rights and privileges of certain professions and systems. Of these we do not now care to speak. Others are speaking for us. A senate committee of the Colorado legislature recently sounded the following sonorous keynote:—
 "S. B. No. 385—By Senator Felker—A bill for an act to amend an act entitled 'An act to protect the public health and regulate the practice of medicine in the state of Colorado,' approved March 14, 1881.

Committee on State Affairs recommends that the bill be indefinitely postponed for the reason that the committee deems it a blow at individual liberty. Such a request by a crowd of men, who admit that medicine is not a science and diagnosis is nothing more than guessing, is, so to speak, simply monumental impudence and the bill, if enacted into law, would result in tyranny by a crowd of allopathic czars and would be a lasting disgrace

to the state. The law we now have is sufficiently idiotic to suit the committee."

This is strong language and seems severe, but perhaps if the animus which prompted the bill were known as the committee knew it, it would not seem so; but the fact that a committee of a deliberative legislative body are prompted to make so sweeping a declaration against the time-honored allopathic school of medicine, is evidence of the reaction that is certainly setting in. It shows that the conceptions of legislators as well as others are undergoing radical changes.

Not long hence people will look back upon the persecutions of Christian healers as abhorrently as they now do upon the persecutions of Christians in past ages, and the arrest, imprisonment and hanging of Quakers, because of their religious convictions.

The following is a list of questions sent in by a correspondent, and as they cover substantially the ground of many inquiries sent us, we publish them, with such answers as we are able to make. Our good friends should remember that we have no more information upon the subject of their inquiries than they have. They have our Leader's message, and that is all we have. We suppose that where the former pastor or reader has been a woman, she may continue to act in the capacity of leader or first reader, in which case the male reader would read Science and Health. We are not advised that there is any law, — which like that of the Medes and Persians changeth not, — requiring the reader of Science and Health to be a woman. We suppose that these matters may be adjusted as conveniently and wisely as possible with reference to local conditions. We suppose also, that there is no necessity for instantaneous adjustment to the new order, although, doubtless, it is well to adopt it as soon as it can be done, "decently and in order." In those cases where there is no male reader to be had on the instant, we suppose it would be no serious matter to utilize for the time being a female, — with the understanding, nevertheless, that a male shall be "demonstrated" as soon as he reasonably can.

Is the service allowed to include questions and answers?

No.

How much time is allowed for promiscuous speaking?

None.

Is any collection taken up at the Friday meetings?

We take one here.

Has the attendance at the Sunday services increased or diminished since Jan. 1, 1895?

It has certainly not diminished. If anything it has increased.

In the Mother Church, does the male or female reader conduct the services on Sunday and Friday, and will the readers be permitted to alternate or change?

We have endeavored to answer this question above. We see no objection to the readers alternating, on Friday evenings.

Are the benedictions original, or are they taken from the Bible and Science and Health?

We take them from the Bible.

What is the order of exercises in the Friday meeting?

1. Hymn. 2. Reading a short Scripture lesson, supplemented with a corresponding paragraph from Science and Health. 3. Experiences, relating to practical Christian Science, by the students. 4. Closing hymn.

Are any people who are not members permitted to participate in the remarks at the Friday evening meetings?

We suppose no one is excluded if he be an honest seeker.

THE best device for finding the references to the Bible and Science and Health, known to us, is a narrow ribbon inserted at the last reference and wound back to the first, inserting at each page when there is a reference. Care must be taken to wind so that the ribbon comes in at the top of the page, being wound once across the back of the book at each reference. Take for instance, Lesson No. IV., Page 8 of the present Quarterly. Insert the ribbon at the top of page 311, wind it twice across the back of the book so as to hold it securely, then turn to page 316, insert the ribbon at the top of this page, wind once across the back of the book, and so on to the first reference. Pursue the same course as to the Bible. A little practice enables one to find the references very quickly.

APRIL first, 1895, closed the *twelfth* volume of the *Journal*, which was established by our Leader in 1883. This was the day she visited the Mother Church. A happy coincidence.

PUBLISHERS' DEPARTMENT.

ALL applications for Church and Dispensary notices, and Cards are passed upon by the Publication Committee. Applicants must furnish the recommendation of their teacher. No application received except from a subscriber.

A charge of 50 cents is made for each change in Church and Dispensary Notices, and Personal Cards, except when made at the beginning of the year for which the card or notice is paid.

THE HYMNAL is of some 225 pages, and bound in two styles — cloth and leather finish. Prices are,

Cloth,	per copy, prepaid		\$1.15 each.
Cloth,	per dozen		9.00
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Leather finish,	per copy, prepaid		1.40 each.
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We are prepared to furnish the January, 1895 Journals at \$1.00 per dozen copies, prepaid. These rates apply only to orders of not less than one dozen copies of issue named above, to one address.

We have calls for the following copies of the Christian Science Journal. Any one having any of the above numbers and wishing to dispose of them, can do so by mailing them to the Christian Science Publishing Society, 95 Falmouth St., Boston, Mass.

Please send postal giving full address, with list of Journals sent.

July, August, September, November, and December — 1885.

January, March, and August — 1886.

February, April, and May — 1887.

February, March, June, July, and October — 1889.

September — 1890.

March, July, August, and November — 1892.

May, June, and September — 1893.

August — 1894.

THE NEW WORLD, 1492, 1866, 1892.

A POEM by CAROL NORTON, dedicated to Rev. Mary Baker Eddy, discoverer and founder of Christian Science. A souvenir. Illustrated in photogravure. Bound in cloth.

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ANSWERS TO QUESTIONS IN C. S.

A SYNOPSIS of Answers to Questions upon the subject of Christian Science propounded to Mr. Edward A. Kimball, of Chicago before the Bloomington (Ill.) Chautauqua.

Published originally in the *Daily Bulletin*, of Bloomington, and now republished, as revised, from the *Christian Science Journal*.

Also remarks of Hon. C. C. Bonney before the Christian Science Congress of "The World's Parliament of Religions," held at Chicago, Sept. 20th, 1893.

Published in pamphlet form (24 pages). Sent prepaid, as follows. —

One copy or more, each	\$0.10
Twelve copies to one address	1.00
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CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

VOL. XIII.

JUNE, 1895.

No. 3.

A SWEET SOUVENIR.

Two little girls living in Kansas recently sent for use in the Bible in "Mother's Room," a tasteful book mark of white satin, about three inches wide by nine inches long, having printed thereon the following beautiful and appropriate poem of John G. Whittier's:—

"And so, I find it well to come,
For deeper rest, to this still room;
For here the habit of the soul
Feels less the outer world's control;
The strength of mutual purpose pleads
More earnestly our common needs;
And from the silence multiplied
By these still forms on every side,
The world that time and sense has known
Falls off and leaves us God alone.
So, to the calmly gathered thought,
The innermost of Truth is taught—
The mystery, dimly understood,
That love of God is love of good;
That book and church and day are given
For man, not God; for earth, not heaven;
The blessed means to holier ends

Copyrighted, 1895, by National Christian Scientists Association.

Not masters — but benignant friends —
That the dear Christ dwells not afar,
The king of some remoter star,
Listening, at times, with flattered ear
To homage wrung from mortal fear,
But here, amidst the poor and blind,
The bound and suffering of our kind;
In works we do, in prayers we pray,
Life of our life, He lives to-day."

This sweet little souvenir will go down in history with the Bible, and constitute one of the many loving remembrances associated with the Mother's Room.

At all the ministers' meetings yesterday petitions favoring an investigating committee on municipal affairs were circulated and extensively signed.

The Monday Club listened to an admirable paper by Rev. J. B. Kœhne on "Applied Christianity" yesterday afternoon.

"Christianity offers immeasurable improvement of character," said the speaker. It banishes selfishness by pointing at materialism. Bunyan spiritualized religion. Kingdoms have refused to recognize holy things, and have, therefore, fallen. Christ met and overthrew evil by mastering it with love. Christ calmly picked up the duty lying at his feet. What is the mission of the Christian and the church to the world? Christ's method was to convert individuals.

"The Christian era has not yet dawned. We are in a modified paganism. When we fear a decay of righteousness, not poverty, then that era will dawn. To betray manhood into crime must be considered the same as treason. What shall be the new force to control men? Holy motives must take the place of swords. To apply Christianity, therefore, is simply to realize Christianity. This must be done by individuals."

The discussion was led by Rev. F. B. Pullan, in whose church, the Fourth Congregational, Mr. Kœhne has been preaching for a week. Mr. Pullan believes that the present state of society is modern paganism. Mrs. Cooper, Rev. H. H. Wykoff and others agreed with the speaker that Christianity is the science of right living. — *San Francisco Chronicle*.

MORNING.

R. L. ZILLER.

IN the darkness of night the world is hidden from our vision, but with the first blush of Morn a transcendent revelation of beauty is unfolded to our gaze. We can but stand and watch as the scroll of Day unfolds to our vision the glories, which, in our gilded dreams, were but foreshadowed and felt as the prescience of a mystic hope. But it is with a rarer, more unspeakable loveliness, that the glorious light from the Day-star of Divine Science breaks upon the tempest-tossed sea of mortal life, and steals, like the whispering of a heavenly benediction, into the heart of a waiting and homesick world. Amid panoramas of erring, mortal vision, amid the evolutions and convolutions of our thought, we are confronted by a Light from some unseen Source which irradiates the heavens of our consciousness, and draws us tide-wise into the mighty stream of Life. The never ceasing activities of mind are shaped into a definite purpose, and though that purpose be at times hidden and unknown, it is the demonstration or realization of *Life*. We are accustomed to measure time, days, months, years,—as pertaining to our own mortal life,—and centuries and thousands of years as pertaining to the universe outside of our own limited sphere of existence. However Life is an individual Unit, and all calculations based upon finite reckoning bear the stamp of error, and are not in accord with the calculus of God,—Infinite Mind.

The universe resounds with the oratory of Life, it teaches great lessons of Truth, and is ecstatically tinted with the glow of Love. There is always more than we perceive. The worlds roll on though we perceive them not. Each goes on in the vast cycle of its being. So is *Life*, without beginning or end, an endless circle knowing no space, time, or limitation. This is Divine Life, which was “before

Abraham" was, which was "before the founding of the world" to mortal sense. Material, or mortal, sense would bring all things to speedy dissolution and envelop them with the mantle of death, but the impulse of Life forbids, and with prophetic fingers they point to the inextinguishable Source of existence.

Winter comes and blights the flowers, spreading o'er the earth its white winding-sheet, but the cold winds melt in the arms of Spring, dying in the luxuriousness of vernal glory.

Earth is now again ready for her new garment. The tiny blades of grass rise from the dark sod,—little mute fingers that point to renewed life,—daisies and daffodils scent the air, and the swelling buds on the boughs give indications that life will burst from the prison cells out into the pure air. The seasons speak of immortality. The whisperings of Spring call to a renewed vigor. The bursting buds prefigure man's freedom from the "Winter of discontent,"—of sickness, sin, and death,—and his entrance into a higher consciousness where his hope may blossom in the noontide of Divine Love.

This is the morning of the year, when all nature arises from sleep. What a grand lesson:—that through the darkness and the cold, beauty and life may come forth, symbolic of the Life that may be hidden from mortal view, but which lives on forever and forever, waiting only for us to apprehend it and enter into the realization of our divine sonship.

When morning comes, (as we commonly say) we awaken from sleep. When the morning of the year comes the flowers and the grasses likewise feel the thrill of life. Oh, when will that morn come when the whole world shall awaken from sleep, and come forth from the tomb of sense into the air of freedom, of Soul, where the fetters of sin, sickness, and death are unknown, and Love reigns supreme. That indeed will be a glorious consummation, one that must be if the Christ spoke the Truth, and the irrevocable Voice of prophecy and the signs of the times be not in vain.

All events of spiritual import that, in our usual mode of reckoning, are classed with past events prefigure a multipli-

cation of effects. Each event of consequence foreshadows, or may be symbolic of some greater event yet to be unfolded in thought. What we have seen but tells the greater part to come, but as yet unseen. The eternal purpose is upward, and the individual uprising and demonstration points to the universal regeneration of man's consciousness from a false sense of existence to the grand verities of immortal Being. The story of the Ark, of Jonah, of Balaam, of David and Goliath, and others all point to the supremacy of Mind, and prefigure man's conquest over the claims of matter or the physical senses.

Thought must rise higher and higher until it apprehends God — Mind — as the Source of all Being, and Love is found to be the divine Energy whose purpose fills eternity, whose accomplishment is Life. Hear the wisdom of the Poet: —

"I doubt not through the ages, one *increasing purpose* runs,
And the thoughts of men are widened, with the process of the
suns."

Centuries ago the great event of the world occurred. The infant Jesus was born to human consciousness. Little did the world dream what the outcome of that event was to be, and that the Truth he unveiled would ultimately rule the universal thought with a rod of iron demonstrating the power of God, or Mind. His mission was to declare God aright, and place man in conscious possession of his birthright through the understanding of his divine Principle. Matter never entered into his calculations. He said: "My kingdom is not of this world," "They that worship God must worship Him in Spirit and in Truth." In other words they must understand Him to be Mind, and themselves His own spiritual offspring or ideas. Thus the axe was laid at the very root of the tree of the knowledge of good and evil. Matter, and all so-called material laws could not be recognized as having place in the economy of divine Life.

The lives that came and went like the grass of the field,

were not the children of God, formed in His image, and having dominion over all the earth. Such were: —

“ A life of nothings, nothing worth,
From that first nothing ere his birth
To that last nothing under earth.”

Of all the hopes that man would fain realize, that in immortality is perhaps the most cherished. And it is wise that this should be so, for immortality is not a delusion, and those hopes that are deepest and most spiritual are founded, though unconsciously, on the actual verity of Being. The understanding of this great truism would in itself lead to a prescience of things beyond the veil of matter.

From the beginning of Jesus' career, his demonstrations and teachings were for the establishment of the supremacy of Mind in the human consciousness. Behold the meek and humble Jesus as he went among the sick and sinning proclaiming the Gospel of deliverance; and what was given him in return? Mockery, scorn, and mal-treatment, but this hindered him not in fulfilling his mission. For erroneous accusations he returned Truth, for hate and malice he returned Love, and for the culmination of sin — the infliction of death — he bridged the chasm and demonstrated eternal Life. The wickedness of mortal mind, or error, brought about its own destruction, for the idea of Life rose higher, and the king of terrors, Death, was vanquished by the might of Love.

Jesus knew that Life was not resident in the body. He knew that Life was God, and that hence it was not at the mercy of hate or any false material law. It was this understanding that enabled him to perform the mighty works which shook the foundations of error, and brought upon him the anathemas of the sensual world.

It was this realization that placed him upon the mount of revelation and transfiguration, where in the unity of time he saw the fulfilment of the Law, Prophecy, and the demonstration of eternal Life, symbolized by their types Moses, Elias, and Jesus the Christ.

He proved his assertions as he made them, step by step, in his demonstrations of the power of God (Good) over the claims of sin and disease. Lastly in his great and startling victory over death, Truth gave her seal to immortality. The gulf was bridged. The veil of darkness was rent, and the glorious Light of undying Love cast its roseate beams over the world on that morn when the Saviour came forth from the silent tomb. The most cherished hope of mankind had been realized. That is, *one* had been able to come from the precincts of the grave and prove that there was life beyond. But Hope, trembling on the verge of Faith, cried: "What does this portend for the world, can *all* find Life, is eternity the measure of our years?" and to this the Voice of Truth replied: "I am come that they might have Life, and that they might have it more abundantly," "Because I (the Truth of man's Being) live, ye shall also live," and "He that believeth (understands) in me, though he were dead, yet shall he live."

The purpose of Jesus was not selfish. His demonstrations were not to convince himself, for he knew the power of Mind, but they were for the enlightenment of humanity through a proper apprehension of Truth. While to those who stood around him he presented the appearance of one who would nevermore walk the paths of men, to himself he reposed in the consciousness of immortal Being.

Jesus never recognized death as belonging to the reality of Being. The only commendable death was the death to sin, in the sense that Paul said: "I die daily"; that is: I rise daily to more perfect sense of Life through the death of my false selfhood, and my corresponding resurrection into the consciousness of divine sonship. In speaking of Jesus, he said: "For in that he died, he died unto sin once; but in that he liveth he liveth unto God." Then in enjoining us he straightway adds: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God." Jesus' power lay in his meekness, his sinlessness, and his spirituality, and when they laid him away, as they supposed, dead,

he solved the great problem, and coming forth proved that Life was triumphant and eternal.

This was the morning of Hope when the Master came from the hollow cavern in the first kindling rays of a nightless radiance. That morn has never passed away, but has blended with the rays of noontide glory.

Perhaps the resurrection means more to us as Christian Scientists than to many others. We see therein not the death of God's Son, and his coming forth again, to appease deific wrath; but rather do we see the demonstration of Mind, Truth, Life, and Love, as being forever beyond the misty vision of the so-called senses of matter. We see therein the proof of Divine Love in the crowning of its idea with a wreath of immortality. We see that man, as created by God, is deathless, as Jesus our elder Brother has shown, pointing the way for us through following in his footsteps, "For both he that sanctifieth, and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." Jesus' demonstration fulfilled prophecy, proved the superiority of Mind over matter,—yea, the nothingness of matter,—and enthroned Love the victor over malice and hate.

Again the Morning of the year brings with it the day on which the Master rose from the tomb long centuries ago. Do not the signs of the times indicate a glorious morn in which the consciousness of the whole world is being resurrected from the tomb of sense through the revealing of Truth? The kindling flames are again rising into an effulgent radiance. The ponderous stone of material systems, weighted with sin and death, is being rolled from the door of consciousness, and the deathless idea of Life (God) is revealed, clad in the white raiments of Love.

Listen to the voices of nature, how they speak through the lips of the daisies and buttercups, telling how Life ever lives. Let us feel the Springtide in our hearts. Let us resurrect our consciousness from dead works in the roseate Morn of Love, putting away the "old man," with his deeds, and putting on the "new man" who is made after the similitude of the Christ.

WILFUL, OR IGNORANT MISREPRESENTATION.

R. SEARS, M. D.

TO say a person deliberately falsifies seems harsh. When it is possible to say they are only mistaken it seems more gentle and charitable. To lie is "to intentionally violate truth." While to be mistaken is only to err in one's opinion. I am led to make these suggestions because certain doctors, have either wilfully or mistakenly misrepresented cases within my knowledge. Let me state a case or two in point. A poor, distressed mother came to a lady Scientist, and asked her to visit and treat her daughter, who, the doctors said was dying with consumption. She had been given up by them, as a hopeless case. She went and found the girl had not been able to sit up for months. She was a mere skeleton, with a harassing cough,—and an abscess on her left side. After being given up by several doctors, and sentenced to die in a few weeks, some friend advised her to try Christian Science, as, it might help her. The lady Scientist took a look at the poor girl, and her heart failed her until she called to mind the fact, that not she, but Truth, God, was the healer. So she took the case without further fear, and the girl began to recover. Her cough ceased; her appetite returned. In a few months, the abscess was well, and she appeared as well as ever. About that time one of the doctors heard of it and called to see her. He asked her if she had stopped taking his medicine; she told him she had, when he said to her, "If you stop taking that medicine you will have boils come out all over your body; and have an awful time." This alarmed her very much and when the Scientist visited her again, she found her in a dreadful state of mind, and felt sure the boils were coming fast; in fact was sure one of them was just putting in an appearance. She was assured that all this was untrue; her fear was destroyed and she experienced no further trouble from that source.

When she had demonstrated over this falsehood her mother chanced to meet another doctor who had attended her and assured her, that one of her ribs was decayed and must come out. He inquired how she was, and her mother assured him she was all right, and that the abscess was well. At this he expressed great regret, as there was a "dead rib" there that was loose and must come out, and that it must now be cut out before she could recover. Foolishly her mother told her of what the doctor had said. This alarmed her very much, and she began to feel of the rib to see if it was loose. She became satisfied it was, and began to be in great distress about it. The more she thought about it the worse she got. The next day the mother came to the Scientist and told her the whole story, and said she left her daughter rolling on the carpet in the greatest agony, and sure she was bound now to die soon. The lady assured the mother this was all false, and sent her home, and in the afternoon went to see the young lady. She found her in a state of perfect happiness, reading Science and Health, and laughing at the absurdity of the whole thing. She said that while rolling on the floor in awful agony, she bethought herself and got up and got Science and Health, and began reading it and in a few moments every twinge of pain and agony was gone.

She now thinks these doctors made either a wretched mistake or else deliberately tried to deceive them, she does not know which. One thing is sure however, she is now, some three years after, in perfect health; is married and keeping house, and laughs when reminded of these experiences.

I am an M. D. myself, and would not intentionally misstate facts. I do not wish to think my professional brothers would deliberately misrepresent. The trouble is they are so rooted and grounded in prejudice against Christian Science, that they could not believe it possible they could be proved wrong in their diagnosis, by such a *humbug*, as they term it.

Another case comes to me as I write this. A dear old lady fell and hurt one of her limbs taking off the skin and

bruising the limb for quite a distance below the knee. This would not heal, although she had in attendance the best surgeon in the city. He told her the bone was diseased and the limb must be opened where diseased, and the dead bone removed. This she refused to have done, much to the disgust of the family, who thought if she called a physician she should follow his advice. She saw me passing on the street one day and called me in, and asked my advice in the matter. I examined it, and told her, I felt sure the bone was not diseased, and advised her to never submit to such a cruel farce. The result was that she took the case into her own hands. Her fear was allayed, and in a few weeks she was as well as ever, and has had no trouble with it all these years. Now I do not think that surgeon *lied*; he was only mistaken, and led into a grievous error. When I think of the mistakes of medical men in the past, and those occurring in the present age, I often wish it were possible for us to open the blind eyes of the sick, and let them see the Truth. For if they could only realize that "God is All" and that "we live and move and have our being in Him," surely they would let no other god, take his place, in their thoughts and affections, but would trust that God "who forgiveth all our iniquities and healeth all our diseases."

JUNE THOUGHT.

I FEEL the heart-throbs of a Life Divine,
 Still sweeping on through Nature's corridors,
 And hear the gentle voice of Truth and Love
 Which wakes the earth to beauty, bloom and song.
 The fragrant winds, the glistening new-born leaves,
 The low of cattle on a thousand hills,—
 The whole earth redolent with joyous song
 From God's own feathered choir, which soars and sings
 Through cloudless skies, palpitant with a light
 Which bathes the world in gentleness and peace,—
 Sing to the waiting heart a song of rest,
 And Nature's Diapason grandly swells
 With God's own jubilate,—
 * "Good is my God; My God is Good;
 Love is my God; My God is Love."
 — William Bradford Dickinson.

* From "Pond and Purpose," by Rev. Mary Baker Eddy.

MY SHEPHERD'S VOICE.

"And the sheep follow him: for they know his voice."—John 10: 4.

E. D.

O BLESSED Voice that called to me,
When wandering far from home,
On barren shore, by stormy sea,
Aweary and alone.

The night was dark, and sight grew dim,
For Hope had well-nigh fled,
Though seeking evermore for Him
Whose blood for me was shed.

Still groping blindly in the sand,
That shifted, day by day,
My heart cried out, "Oh, for His hand
To lead me in Life's way!"

When lo! it came, the Voice of Love,
So soft, so sweet and clear,
"Oh, turn, my child, and look above,
And see that *I am here!*"

Those Words of Truth! — they filled the air,
I saw a crown of light!
The place seemed full of fragrance rare,
And all the world grew bright.

My Shepherd's Voice! O sound of Love,
To guide us, ever near,
From out the mist, the world to prove
Our heaven, now and here.

THE Children's Sermons instead of once in each month, will hereafter occur only once in four months. That is, the next one will come on August 11th next, and regularly every four months thereafter.

THE CHILD WHO WAS LOST.

J. C. C.

THERE was once a land full of people, and these people were divided into many, many different companies, most of which declared they were on the road to Heaven. Each company had a leader who carried a chart and a book; the book was the same, but the charts differed, and the chart was the explanation of the book. Some charts were yellow with age, and sorely worm-eaten; but the older the chart, the more people followed it. There were also smaller bands whose leaders held charts, but no one book. These followers were not as close and constant as the others, but wandered restlessly from group to group. Still another company declared they knew nothing about the way to Heaven, and that there was nothing to be known; but these, too, marched on, and whether they knew it or not, expected something better at the end of the way. Many men, also, walked apart on the hill-tops, gazing with telescopes into the Past and Future, into the earth and sky; and, most of all, down upon the masses of people that surged beneath them. These carried great piles of books, and were trying to discover new charts of the way to Heaven.

Now all these people were on the same road, while they imagined themselves to be on different routes. The name of this road was Time, leading to a gate called Death, and all men believed alike that behind this black gate lay Heaven. So the many men differed only in regard to the footsteps and the land-marks. About this they had quarreled bitterly; but, now, many had been taught of the sages on the hill-tops to see the unity of all men seeking a common goal, and a feeling of tolerance and harmony had grown among the varied assemblies.

Among all these was a Child who was lost. She came up with a man who was following with a great company, and he said to her, "You must come with us or you will be lost forever."

"Why must I?" she asked.

"Because this is the way to Heaven."

"But how do I know you are on the right road?"

The man took out his book and began expounding it to her,

but his face grew so hard as he talked that it frightened the Child, so she ran away.

She ran toward a little brook where flowers were blooming, and the brook sang something so sweet, she forgot the man and his words. Soon a gentle-faced woman passed by carrying the same book, and when she saw the Child alone, she kissed her, saying:—

“There has been one who found Heaven. This book tells of him. Believe and be saved.” She walked on, leaving the book in the Child’s hands.

The Child read the book and loved it. Parts of it frightened her, for they recalled the words of the hard man, but other parts charmed her above all else. “I am glad that one found Heaven,” she said to herself. “But oh, how can I follow? All these say they are following him, but they do not do as he did. How am I to know?” So she listened carefully to many people with different charts, and she tried doing as they said to find out if the promises of the book were true.

She discovered at last that no one expected to do as the book said. They expected to try, and to fail; then be forgiven and taken by the road, Time, to the gate, Death; there to be let in, not because of their own deserts, but of this other’s,—who had reached Heaven by an entirely different road. This seemed so unreasonable to the Child that she closed the book, and began to study other things, but she never lost that first book, nor forgot it.

The path she now trod was full of thorns and pitfalls which she could not avoid because the gate, Death, cast such long, black shadows on the way that she could not see one step ahead. The cries of wild beasts in the forests around frightened her so that she called pitifully for help, but no one could help her. Many pilgrims offered her their staffs, but as she leaned on these, each one broke and pierced her. She saw that as these pilgrims went along they continually cut new staffs from the wood, which as continually broke with their weight. The Child would have despaired, but that the brook still sang by the way, flowers bloomed, and there was a kind, sweet look in many eyes turned upon her. Such ones said to her, “Be patient, dear! If the beasts devour you, that will only bring you sooner to the gate, Death, where you will enter in and be at peace.” But these, too, trembled and clutched each other when the beasts cried.

The Child listened more and more to the voice of the brook, and this led her away to the top of a hill, where sat a sage, writing, in the midst of books and scientific instruments. Sitting down at his feet she asked, "Which of all these multitudes is on the right road to Heaven?"

"All are right and all are wrong," was the calm response, which pleased the Child, for such had been her experience. "You sit so high," she said, "can you not see the way that is wholly right?"

He only smiled; so she went on, "Are you not studying the way to Heaven?"

"I am seeking truth," he answered, and she knew from his tone that he thought this a nobler thing than seeking Heaven.

"What is truth?" she asked.

"Truth is what is rational, and the rational is all sense phenomena reduced to a system of pure reason," was his lofty reply.

"And will truth lead to Heaven?"

"Poor child! To be an honest seeker you must not care if truth lead to Heaven or Hell."

"Oh!" she cried, "I cannot help caring. It's not for me alone, but for all the poor ones who shiver and suffer! I want to find the way to keep from falling, and to ward off the wild beasts. And oh, there was one who found that way, and he said, 'I am the Truth!'"

The sage smiled condescendingly. "We must prove that these records are historically correct, and in harmony with natural law, before that question can be discussed."

The Child gasped, and the earth seemed to shake under her feet. She did not know how her heart had clung to that hope. Meantime, the Sage put his eye to a telescope, and, while he was gazing through it, a serpent crawled up and stung him. So he died.

Many people rushed up the hill to mourn the Sage, crying what a great man he was, and, "Oh if we knew what he knew!" The Child wept, for it seemed to her he knew no more than she. But she picked up some of his papers and read: that all men were going on the road, Time, to the gate, Death, and what lay beyond, nobody could know: that joy and sorrow are mortal, leading at best to endurance and sympathy, beyond that, no one could go: that there was probably a good purpose somewhere

but what, no one could know : that this world was a dream, but to reality it was impossible to attain.

"What sad facts!" she cried. "I don't see that they help any if they are rational." There were some pine trees on the hill-top, through which the wind swept in a grand song. The Child let fall the papers to listen. "Yes," she said, "the brook comforted me in the valley, and now the pines tell something higher than the poor Sage!"

But neither brook nor tree could tell her what she wished to know, and, looking down on the toiling struggling masses below, a prey to the beasts and the pitfalls, an agony seized her, so that she cried out with her whole heart and soul, as she had never cried before, — "Light! Light! Give me light!"

And away down in the deepest valley below, she saw a light. New strength fired her; she arose and pushed on and on.

"What are you after?" cried the people who blocked her way.

"Don't you see the light?" she cried.

"What light?" they said impatiently. "We all have light! The sun shines."

"This is more than sunlight," she replied. They laughed and remonstrated, but she tore away from them and pushed on; at length she met a Woman holding a lighted candle in a golden candlestick. The Woman held also a little book open in her hand, and the light of the candle reflected from its leaves like the flashing of a thousand thousand diamonds. For a moment the Child was dazed by the brightness of this shining. Then she realized that she had *met* this Woman, because the Woman was going in the opposite direction, and that with her were a company of people each bearing a little book and a taper. The Child now saw what she had never seen before; that the road she had been following was all down hill. The Woman with her followers was coming up hill, and the road was not only steep, but the little band had to hold its own against the mighty tide of humanity who rushed on down it. The followers walked firmly however, stooping to look in the road with their candles for every step. The Child beheld with awe that there were already footsteps marked with blood in the road. These the Woman found and stepped in, and, after her, the others. At many steps they dropped tears; but afterward they laughed with a great joy, and their eyes grew brighter. The beasts fled before the

light of their tapers, and with the words of their book they healed those who had fallen and been wounded. Many of those who were thus helped turned to follow, and such were given a book and a taper. Some of the taper lights were very small and flickering, and the glow reflected from the little book consequently faint. None was so dazzling bright as that of the Woman with the golden candlestick, for no beast or reptile dared come nigh her.

"You are working against the united knowledge and wisdom of the world!" cried the people. The Woman smiled in heavenly peace and said, "The wisdom of this world is foolishness with God." This antagonized those near enough to hear, so that they strove in every way to hinder her course. But she walked on lightly, and each footfall shook the earth, so that many old worm-eaten charts dropped from the hands of the leaders, and men rushed about wildly, stirred by the shock, but too blind to see the cause. Those who watched her afar off said, "A new sect!" But the strangest thing was that the great majority did not even perceive that she was going in the opposite direction. Whenever she passed a difficult place in the road, she told those behind how to overcome it. The inattentive ones, who did not heed the warning fell, and were sometimes carried back with the tide.

The Child was filled with love and reverence, and kneeling at the feet of one of the followers, she asked: "Where is the Woman going?"

"Into Life," was the loving answer.

"Where did she come from?"

"From the gate, Death,— and brought these up with her."

"How do you know this is the way?"

"Because One has gone on before. This is the way of overcoming. All must come this road some time. Open the book under your arm."

The Child did as she was bid,— and the light of the little book flashed upon the old one, so that it, too, shone with a thousand jewel rays. Then the Child knew the light was true, and instantly she turned to go the other way. Her head swam with the quick revolution, but she was impatient to advance,— and not waiting for a taper,— seized the little book and pushed on. The throng swept down upon her; she fell, and the footsteps passed over her. But strange it was! She rose up lighter and more joyful. The

Woman's follower laughed into her eyes, as she whispered, "That was the fall of pride. The first step is humility. Human bigotry trampled you down. Now let me light your candle, and you can see more clearly."

The Child saw beautiful things and fearful things. She saw angels who sang in her ears the meaning of the brook's inarticulate murmurs,—and the pine tree's grand wind-tones. Then she saw a man preaching with his head high in air and his feet on the brink of a precipice. She rushed forward to stay him, but he struck at her blindly and pursued his way over the cliff's edge. Then people cried, "How strange is Providence!" The Child said, "He might have known better," which so incensed his friends that they threw stones at her.

But she rose up again, wounded, yet joyful, and the Woman's follower said, "That was the fall of human ways and means. You will find no footsteps in that direction. Now sit down and rest upon this rock called Patience."

So the Child rested and read her illumined books. The light of her taper grew clearer;—she took more steps, and her feet grew stronger. Not till then did she realize how far ahead was the Woman with the golden candlestick, and she wept to find the traces of her tender feet in the hard stone. She looked back to see that the gate, Death, which threw such fearful shadows was but a shade itself, that the fear in the hearts of men had cast before them. She saw that the road, Time, extended through the shadow, and on,—she knew not how far. Before her, the light from the candle in the golden candlestick shed a holy, comforting radiance pointing onward to the timeless eternity of joy which is Heaven;—while the light of her own book and taper showed clearly the infinitesimal steps thitherward.

NOTICE.

THE Annual Meeting of the Christian Scientist Association of the Massachusetts Metaphysical College will be held in the vestry of the new church edifice, The First Church of Christ, Scientist, corner Fal-mouth and Norway Streets, Boston, Mass., Wednesday, June 5th, 1895, at two o'clock, P. M.

"HEAVEN is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies;
And we mount to the summit, round by round."

— O. L. Barler.

THE PARABLE OF THE SOWER AND THE SEED.

BARBARA M. PRINCE.

THE most simple and comprehensive of the many parables or object-lessons which Jesus gave to the multitudes and his disciples, is that of the "Sower who went forth to sow."

Agriculture was the common occupation of a large portion of his hearers. Although methods of tilling the soil differ now, it is still conceded that in order to secure a good crop, much attention must be given to the preparation and quality of the soil, as well as the necessity of planting well-ripened, perfect seed. The hap-hazard farmer who trusts to luck is never a successful one. Right methods, and the faithful carrying out of them, is the keynote of success. Jesus illustrated this by the parable mentioned.

When the seed was thrown indiscriminately and without due preparation of the soil, the crop was a failure.

Hence the parable of the sower who went forth to sow, and the results of that sowing, may be the individual experience of each one of us. Indeed may we not designate every human being as a sower whose seed is thought, the good and evil results of whose thought-sowing, Christian Science, is uncovering and bringing to judgment? Let us see then to what extent this parable may apply to the daily experience of each one of us.

Some of this sower's seed, Jesus said, "fell by the wayside, and the fowls came and devoured them up." The wayside, or public highway may typify the beaten track of opinions accepted by the present and by-gone centuries, which seem so time-honored and sacred to us, that we dare not molest or shake them off.

Suppose a seed of Truth were dropped on this hard, unyielding surface, would it germinate? Lying thus exposed would it not be in danger of being swept away by the various claims of evil which travel up and down the highway of conventional thought?

"And some fell upon stony places, where they had not much earth, and forthwith they sprang up, because they had no deep-

ness of earth, and when the sun was up they were scorched, and because they had no root they withered away."

Do we not all, as mortals, have these adamantine places in our mental make-up, which might be classified as pride, self-love, self-interest, self-justification, and so on? While under the impulse of good thoughts, we often fancy that these tendencies are buried beyond resurrection; but let the scorching rays of material provocation touch one of these unfruitful, barren places, and how quickly do we find ourselves under the sway of old sins, revealing the meagreness and shallowness of our love of Good.

"And some fell among thorns, and the thorns sprang up and choked them."

What are the thorns which claim to choke the seeds of Truth? Are they not the petty cares and pleasures of material living before we have learned the Scientific art of Being which overcomes material friction with the universal, harmonious law of demand and supply, whose pleasure consists in doing the will of the Father? The daily crosses which beset our pathway from matter to Spirit, are the gauges which mark our standing in Truth, and reveal the need of more earnest striving and effort.

"But other fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, and some thirty-fold."

The study of Science and Health with Key to the Scriptures, furnishes us with the Science or rule of sowing and reaping. Through constant study and practice we find that all cause and effect are mental. Paul meant this when he said, "For we wrestle not against flesh and blood, (which is only senseless matter) but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." What are these principalities, these powers, these rulers of the darkness of this world, this spiritual wickedness in high places? Are they not the accumulations of thought-sowing in mortal mind, misconceptions of God, Good, which in human belief, confront us on all sides under the various guises of sin, disease, and death, and against which Christian Science wages a holy war of extermination? How are we to become successful exterminators of this accumulated evil thought-sowing?

Jesus' words, (Matt. 13: 23) answer the question. "But he

that received seed in the good ground, is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth some an hundred-fold, some sixty-fold, some thirty."

It is evident from this summary of the parable, that a careful preparation on our part is necessary before the seeds of Truth can germinate and take deep root in us.

Let us again learn a lesson from the successful farmer. Before planting his seed, we find him early and late, carefully turning over the soil, enriching and pulverizing it, so that when the seeds germinate, the slender rootlets may find it easy to fasten themselves in it, and draw sustenance and nutriment from the tiny particles of earth which are supposed to contain the necessary constituents for their growth. After planting the seed, he is continually on the watch against weeds and any foreign element which may hinder its growth. His care and watchfulness is ceaseless, till it is safely stored in the storehouse. Is not the trouble with many of us,—and I speak from my own experience,—that we do not weed and dig deep enough in the field of our thought?

The evil seedlets seem to have such facility of planting themselves, they seem to feel so at home in the fields of material thought, thrive so readily, and are so prolific in their yield, that it will not do to let up one single moment. It is dig, dig, weed, weed! No sooner are our front yards rid of the homogeneous plantain, than an epidemic of peppergrass, mustard seed, or snake grass makes its appearance. Oh, what constant need to watch and pray!

This work of weeding and digging is an individual work, and because the roots of self-love, often under the mask of good, strike so deep in the soil of human thought, great care must be taken not to injure the seedlings of Truth which have come to lodge with us through the advent of Christian Science. We often find it difficult to classify some of the weeds as weeds, which grow in this material mental garden. They seem to have such a fine foliage and showy blossom. Old doctrines and conceptions may have declared that they, in the inscrutable providence of God have their uses, and had best not be pulled out root and branch. These are the dandelions which seem to show off the bluegrass of our lawns to such advantage and we dislike to dig them up, and before we know it, they have killed out the grass and taken possession.

To do successful sowing and reaping we must be able to distinguish between the true and the false thought, and thus become expert probers and analyzers of mental action. Whenever thoughts smack of self, we may safely class them as human. A thought divine always blesses irrespective of self. Human thoughts are opinions, which are unstable and change with the current of mortal mind.

You may ask, what is the result or fruition of this careful preparation of the soil for the reception, germination and growth of the Truth as it is in Divine Science?

This work of weeding and casting out of human consciousness everything that savors of sin, disease, and death, will bring to light the Divine Consciousness of God as all, — past, present, and future. This may better be illustrated by the aspect of the sky on a cloudless night, with its countless shining stars "one differing from another in glory"; but as the night wanes and the sun rises in the horizon, the light of each star fades into insignificance, until they all disappear from sight.

Have they been blotted out and obliterated? No. They are still shining in their brightness and glory, reflecting the beauty and wisdom of their Infinite Creator; but the overpowering light of the sun has shut them from sight as individual lights. So shall it be with each faithful toiler out of the material sense of things into the spiritual. As the light of Infinite Understanding dawns on the horizon of their thought, the personal sense of man will be blotted out of human consciousness, and his eternal unity with God will be revealed.

AN INTERESTING TESTIMONIAL.

A. T. A.

AS I have read the experiences of others from time to time in the *Journal*, I have wondered if mine would be of use in the putting together of this structure which we are building.

My early training was in the Methodist church, where I remained until dissatisfied. My husband also felt that way, and as we were going into a new town, we decided to take our church letter and search for a church which gave the "best preaching," as we then put it. While thus engaged a friend put Science and

Health with Key to the Scriptures, into our hands. This was the first we had ever known of Christian Science. My husband thought it very reasonable, and read it quite thoroughly. I read a few pages and put it aside.

The Christian Scientists here, who then numbered about one half dozen, learned we were perusing Science and Health, and would occasionally call for a friendly visit.

I had believed my knowledge of the Bible and spiritual things to be very good, but when I came to argue on any subject with these people I was completely defeated, which I did not relish at all. Thinking if I understood both sides I could hold my position better, I flew to Science and Health, determined to be fully equipped. But alas, for mortal mind in any form when it comes into contact with the Truth. I began to see how sensible it was, and to apply the same to beliefs of long standing and obtained relief at once.

Perhaps after all, this was the very religion I was seeking! But no it could not be, I was looking for a church, a minister, large congregation, etc. However, I thought I believed what I had read, and meant to hold to it; but the trial of my faith was not quite over yet.

One day when reading Science and Health I came upon the testimony on page 87, line 13, which I read and re-read, then a severe chemicalization took place in my thought.

The lady who had received this wonderful healing, also the one who had given the testimony, were both old neighbors in the town where I had spent all my girlhood days, and if such a healing had taken place, why did I not know of it? I would ask a member of the family (who was a friend) at my earliest opportunity, which I afterwards did, and learned that she, too, had helped care for the invalid, and the statement given in Science and Health was correct. At this point one of the Scientists called and I learned that she (the aunt) also belonged to our neighborhood although not known personally to me.

After she went away I thought the matter over, and of all I would have to meet if I accepted this new "belief," coming as it had through a neighbor's family; although as well fitted as any I knew, to be the avenue for it, from dear Grandpa Baker, as we called him, when receiving apples from him in our school-days, down to the acts of benevolence and generosity from other members of the family who were among the first people of our

town. Then, too, I knew what it had done for me thus far — that which the medical faculty had failed to do.

On the other hand, it had taken away my false sense of God so I could not go back, and as the *pros* and *cons* were being adjusted it seemed I was flung out into space without one thing to rest upon. Thus these thoughts, and many more of the same kind passed before me, until I decided to stand by what I knew to be right regardless of what people would think or say.

This question once settled I went on reading *Science and Health*. In six months we took a course of instructions from a Normal student, after which we united with the Mother Church. Well do I remember the Mother's counsel as she extended to each the right hand of fellowship.

"Beware of the leaven of the Scribes and Pharisees," which we have had an opportunity to test quite thoroughly.

When the call came to place the revised edition of *Science and Health* in as many libraries as we could, I had a strong desire to donate one to my native town. As there are no Scientists there I wrote a friend, asking her to see if the trustees would accept my treasure. She thinking it nice for me to donate a book to the new library, attended to it at once, and wrote me that "they had thought of purchasing the work, that it was a good book and one that would be read with interest by all, and for me to send it at once." In a few days I received a note of thanks.

A short time after I learned donations were being received for the library at the new Soldiers' Home in the same town, to which I was prompted to donate another. Upon writing my friend who assisted me before, I received the answer that the librarian had told her, the Rev. Mr. — had read the book, and that he said it was not Christian or scientific, and she was not willing to help me any more with my schemes. Had the "leaven of the Scribes and Pharisees been working here"? Nevertheless "he that works to will, also works to do."

I had learned before this how to meet such claims scientifically. After waiting on the Lord for direction, it occurred to me that a friend who was sojourning at the home for a short time would perhaps help me. I wrote him giving a description of the book as far as I could, and my desire regarding the same. In a few days word came to send it, accompanied by a note of thanks.

Thus the unfolding of Love has gone on until the one half

dozen students of nine years ago have doubled and redoubled many times, holding regular Sunday and week-day services well attended, pervaded by a love and harmony not found outside of Christian Science ranks.

And as we stood within the holy place on the Lord's appointed day (the dedication of the Mother Church), and received the outpouring of the Spirit as it has never come to this age before, we each felt the holy benediction resting upon us for higher demonstrations.

CHRISTIAN SCIENCE,— A REVELATION.

E. H.

FEW realize what a glorious range of thought the idea of a revelation should arouse in the human mind. It is literally lifting the veil which seems to hide the unseen and eternal things, revealing heaven to earth, the divine to the human, for every good thing comes down from above.

Christian Science is the last revelation of God to man. It is a fuller manifestation of Immanuel with us, delivering us from the ills which mortal imaginings have fastened upon us.

All that man knows beyond the narrow range of material sense has come to him through revelation; and it has ever been man's highest wisdom to give heed to these messages from on high. They come to enlighten and save from the darkness and dangers of earthly environments.

A glance at some of those recorded in the Bible will prove how disastrous have been the consequences to man of disregarding them, for never once has Love sent these heavenly revelations save in time of need.

Adam heard the voice of God, and disobedient to this first recorded revelation, Paradise was lost to him, and the woes that followed, all men, alas, know too well. Noah alone, of all that generation, gave ear to the words which came to him from above, and all mankind perished in the flood, save his own household. Think of the scoffs and jeers of the men of that day as he wrought upon the ark through years and years of time! They utterly failed to see and understand the Truth as declared and demonstrated through him, with the result that they were destroyed and he was saved.

Abram was one man called out of heathendom, and divinely led. He was promised great and wonderful blessings for himself, his race, and for the world through obedience and faithfulness to the revelations which came successively to him.

Isaac, Jacob, and Joseph saw and heard and followed the guidance of the voice and vision beyond the seen, and thus inherited their heavenly Father's continued blessing for themselves and others.

Lot, his wife and daughters, alone of all the people of the doomed cities of the plain, followed the angel from Sodom and Gomorrah; not even his married daughters and their husbands would believe the truth of the revelation that had been given for their sakes as well as his own. They mocked his urgent pleadings, and all perished.

Moses, Joshua, and all the hosts of the Israelites, acted under repeated revelations, and in every instance throughout their history, when they obeyed the divine commands, they were protected, provided for, and safely guided through the wilderness. When heedless and disobedient, they suffered disastrous consequences.

David and Solomon looked beyond the seen for inspiration and wisdom, and their history attests the earthly blessings which followed their obedience. The prophets stand out in bold relief, in every age, against the dark background of the times in which they lived, burning and shining lights, revealing to men the blessing of righteousness and obedience. Throughout the Old Testament these revelations reflect the light from first to last like a brilliant strand of diamonds flashing back the rays of heaven, which had come to them, illuminating earth and man.

But far beyond all these, was that surpassing revelation of Truth which came to the watching shepherds on that glorious morn of the Saviour's natal day.

Obedient to the Light which shone around them, the babe was revealed to them, as it was later to the wisemen, and the prophecies concerning the birth of Jesus were fulfilled; but after all these evidences of Immanuel's presence with man, how few there were who like Saul were obedient to the heavenly vision! How feeble that single exponent of Truth seemed to the age in which he lived! How dull and heedless the great ignorant (though then accounted wise) majority was, even of those who saw and heard and knew him, as they thought; and yet he was there and

then all, and more than all, that we and the world know him now to be.

Yet how few have heeded and are heeding the revelation he brought! But think you He will not be true to his promises? Those who heed his revealed words shall be saved; those who heed them not, shall be condemned! Nay, are condemned already. Is this not also true of his second coming? "If they have kept my word, they will keep yours also." Of the loss of those who to-day fail to heed the revelation which has come to this age through Christian Science, we dare not think. Yet it is true that only a few have heeded the revelations which have come in the past, and this is measurably true of the present. Nevertheless all the loving Father's children must be brought back to the Father's house at last. Through this divine revelation or through the suffering which must come from rejecting it, or blindly unheeding it, must they come. The religious teachers dominant in every age have been the last to receive the revelation. They have been the first to persecute it, to endeavor to defeat it, and to crucify its exponents; but as surely as that it has been from God, it has carried, and its opponents have been put to route. The reception that has been accorded Christian Science has in no way been exceptional. Notwithstanding the rapidly increasing numbers healed,—the same testimony that Jesus sent to John the Baptist to prove himself the Christ,—there are on all sides, unbelief, doubtings, questionings, mocking and persecution,—evil close on the heels of Truth at every step. By these very signs, as well as many others, Christian Science may be known as a true revelation from on high, and blessed are they who hear, read, and keep the sayings thereof.

I BELIEVE that the laws of Nature, which are the angels of the Most High, and obey His mandates, are rolling on the time when "the child shall die a hundred years old,"* when sickness shall fade from the world and with it the sins of the soul. Then men shall stand up with no sickness in the body, and no taint of sin in the soul. My hope for the human race is bright as the morning star, for a glory is coming to man such as the most inspired tongues of prophets and of poets have never been able to describe. The gate of human opportunity is turning on its hinges, and the light is breaking through its chink; possibilities are opening, and human nature is pushing forward toward them.
—Emerson.

* Isaiah lxx. 20.

A VOICE FROM PRISON.

A STUDENT of Christian Science was employed in the Massachusetts State Prison at Charlestown, to teach the prisoners to make shoes. He carried his Science and Health with Key to the Scriptures, and the *Journal* with him, and as he had the opportunity would tell the men what this wonderful Truth could do for them, setting them free in a larger and higher sense than they had dreamed of.

We make extracts from a number of letters that one of the prisoners has written to those who are interesting themselves in this work. EDITOR.

"At the prison, once a week, there are Christian papers given to the inmates. But none of those papers point out so clearly the fallibility of the mortal or carnal mind, and the infallibility of the divine Mind as does the teaching of Christian Science.

I was strangely blind and stupid. I loved sin, and it seemed as though I never would be able to forsake it. I did everything that would be expected of one entirely ignorant of God.

I also had a complication of diseases. I could not begin to describe the medicines I have taken.

I no longer look for material treatment, but humbly seek for the divine assistance of Jesus, through the way Christian Science has taught me. I am indeed an altered man. I now have no more doubt of the way of salvation, than I have of the way to the prison workshop.

I am very grateful to the students of Christian Science for the interest they have taken in me and my fellow prisoners. Their letters and books have been of great profit, and in accordance with their wish, I have done what I could for the others.

I gave the *Journal* to every man who would accept it, and related my experience to those who would listen. I told them they need go no farther than myself to see what the demonstration was, for not only have my eyes been healed, but many other ailments have disappeared.

Some of the fellows told me I was becoming religiously insane, but acting upon your advice, I did not stop to argue with those opposed, and I am glad to be able to tell you that there were more who expressed interest than those who opposed.

The chaplain told me I could keep Science and Health until I got through with it. I never would get through with that book, but as others were waiting for it, I did not like to keep it too long. God bless the author!

I need have no fear after leaving here; I feel that I can make an honest living. I can honestly add, that my bad reputation is largely due to my lack of education. What little I do know I learned here and in the House of Correction. I tell you this for I feel that I must be honest with the kind friends who have done so much for me.

Providing I should not be paroled, I shall remain here until the 24th of next December. God bless you all."—J. C.

CAUSE FOR REJOICING.

J. A. S.

THOSE who speak for God shall rule in his name. That which must precede ruling is obedience. Perfect obedience rendered in the spirit of absolute trust is a high demonstration. Can we not rejoice that when our God-appointed Leader has spoken the word of command, her followers have not only obeyed but have done so gladly? Obedience implies the submersion or burial of the personal sense. Then this last order was to be welcomed if its only object and mission had been to prove that Christian Scientists had learned that the truest freedom is found in rightful obedience. But can we not see more clearly each day that we were drifting towards dangerous shoals and that the penetrating vision of our Leader was necessary to save us?

I will simply indicate some questions that have been coming to me. Have we not as a church been content to let a few both preach and work; content to listen to good sermons and be satisfied?

In personal preaching have we not too often limited the power and scope of our sermons to those within range of the material voice?

Has not the demand been made in mind upon both pastor and teachers in the Sunday schools to furnish that which should be intellectually agreeable?

Have we not had preferences, and decided ones too, regarding

what Sunday school class we should be in, thus holding over the one teacher a thought of failure or limitation, and over the other a worse thought, *i. e.*, one that would engender self-satisfaction?

Has not the temptation come to some to prepare for preaching because it was pecuniarily profitable?

Have there not been instances when converted ministers of the Gospel, have gone into our pulpits and preached what they had not demonstrated, thus bringing upon themselves and others the disasters which befall those who are led by the "blind leaders of the blind"?

If the above questions must be answered affirmatively, shall we not rejoice that God has shown our Teacher that the true preacher must be divinely ordained and speak with unquestioned authority?

And shall we not rejoice continually that in our day through this revealed ministry all mankind can worship God "in Spirit and in Truth?"

SCIENCE APPLIED TO RELIGION.

THE general belief that the 20th Century Club house was to be used exclusively for intellectual and social purposes is proven to be erroneous by the recent occupation of the beautiful new Delaware avenue club house by the Central Church of Christ, which is that branch of the Christian Science Church in Buffalo over which Mrs. C. S. Williams is pastor and which has for the last few years been located at 916 Main Street where its class rooms and dispensary still remain.

That science affords the great laboratory or separating field between the unknown and the things which have been reduced to the practical and well understood things of every-day life, everybody recognizes and from its vast domain and through its processes of investigation one by one we see the new beliefs, the new creations and the things heretofore unthought of and unknown crystallize and come out of the mists and darkness to bear their part in reducing the difficulties and the uncertainties of human life and experiences in a world where so much uncertainty and darkness exists and where, in view of what befalls the average traveler so much danger and trial is almost a certainty.

That Christian Science is slowly crystallizing from the surroundings of prejudice from ignorance and the stigma of dis-

repute which first attended it is shown by the fact that of the score or more of women who considered the question of admitting it to permanent quarters in the new club house not one dissenting voice was raised.

The Wednesday night meeting and the Friday afternoon studies from 3 to 5 o'clock will still continue to be held at the old rooms on Main Street where also each afternoon from 3 to 5 o'clock women will be in attendance to give relief to those suffering either mentally or physically.

While there is probably no man or woman among us who would withhold the laborer's hire still the knowledge that the Central Church of Christ, its teachers and healers do not dole out their spiritual and physical cures at so much the hundred, will convince many that at last somebody is following the Divine pattern set by the Master in all that weary teaching and preaching on the shores of Galilee.

A visitor at the Twentieth Century Club house yesterday morning was greeted with the sound of the old-fashioned congregational singing, she was privileged to choose her free seat from any one of those unoccupied and to listen to a discourse by one of our best known and most highly educated women, a thing not unusual save where educated and cultured women generally seek for their theme some question of philanthropy, ethics, literature, or art, this one chose the unusual one of the meek and lowly Saviour and in her new language applied it to the practical use of her hearers, of whom there were perhaps a hundred and fifty. Flowers adorned the desk and otherwise the beautiful club room looked with its intelligent audience not unlike a week-day lecture hour. — *Buffalo Evening News*, March 11, 1895.

LIFE is not living just for to-day ;
Life is not dreaming all the short way.

'Tis living for others to lighten their load
'Tis helping your brothers, and trusting in God.

— *Hoadley*.

ALL remittances and communications relating to the C. S. A. dues, should be hereafter sent to Mrs. Mary W. Munroe, C. S. D., 101 Falmouth Street, Boston, Mass.

CHRISTIAN SCIENCE—WHAT IS IT?

THE above is the title of a lengthy article in *Leslie's Weekly Illustrated* of New York, of May 9, 1895, which contains a very good portrait of Rev. Mary Baker Eddy; also good portraits of several other Christian Scientists, as well as a finely reproduced photographic view of the Mother Church. We take the liberty of extracting the following from said article:—

“If the testimony of several thousand New Yorkers, and of more than one hundred thousand residents of the United States is to be believed, the most astounding discovery of modern times has been made by Mrs. Mary B. G. Eddy, of Massachusetts, and its subtle but tremendous consequences are gradually and secretly changing the spiritual and physical constitution of civilized mankind. One of these consequences is the spread of that singular religion called Christian Science. Another is the erection in such cities as Boston of expensive and beautiful churches, like the one a picture of which is printed in this issue. Yet another is the leasing and regular Sunday occupation of such enormous audience-rooms as that of the Chicago Auditorium for the dissemination of the new doctrine and the accommodation of its enthusiastic believers. Still another, and one of the most interesting of these consequences, is the conversion to this belief of many men and women of education and intelligence, such as readily warrant their friends in supposing them superior to the vagrant attractions of latter-day fanaticisms. Perhaps the greatest result is the fact that Catholic and Protestant must alike recognize in the United States the existence of a new form of religious belief which, while distinctly disavowing hostility to either of them, threatens to dispute with them for the spiritual dominion over man.”

A CHICAGO man, during the whole of his lifetime, has never taken any medicine. He has constantly consulted doctors and chemists, and all the medicine they prescribed for him he put away in a room. The result of this strange fancy is that he has now 1,000 bottles of medicine, 1,370 boxes of powders, and 870 boxes of pills. The excellent health which he has enjoyed, regarded in connection with his peculiar fad, must excite inquiry whether all would not be better off to shut down on drugs and rely on correct living and nature's remedies for the preservation of their health. Too much doctoring and too little real abstention from the injurious practices of the race is what is shortening the average duration of human life. Medicine has its uses, but that this man in Chicago put it to one of the best even the conscientious physician will admit. — *San Francisco Chronicle*.

THANKSGIVING.

[Written on the fifth anniversary of my being healed through Christian Science.]

C. A. Q. NORTON.

O THOU Supreme, Eternal Good! Thou art
Life and Love, the Divine Infinitude.
In Thee alone is All that truly is.
Beyond, before, above, below, there is
None save Thyself, O God. All time and space
Are as naught in Thy omnipotent sway.
Thy touch divine, Thy Word, the Truth, doth heal
All who keep Thy law supreme, and, barring
Mortal sense of power and might, only
In Thee behold themselves as whole, complete.
Father, Mother, Almighty Cosmus, from
Thee hath come the Light Divine, for Thou art
The Light, which to the higher sense of her
Who understood, gave the awakened sight
To see and know, what all shall comprehend, —
That in Thy thought no evil is, nor can
Thyself contain a wrong. Eternal Mind,
In that fuller, broader sense of life we
Would live the gift revealed, and with the true,
The better joy, blend thanks of gratitude
To her who, above the murmurs of earth's din,
Heard the Voice Divine speaking from within.

THE blessed thing which the Bible calls faith is a state of the soul in which the things of God become glorious certainties. It matters not how it comes, whether as to Thomas through sight, or whether through the evidence of the Spirit; and yet the faith of which Christ said, "*Blessed are they which have not seen and yet have believed,*" was a spiritual faith. — *Frederick W. Robertson.*

It has been decided by the Publishing Committee that it is best not to insert the names of the Readers in the notices of services.

NOTES FROM THE FIELD.

FOR a long time I have felt that I must in some way express my great debt of gratitude for Christian Science.

I know no better way to do so than to give an account through the *Journal* of some of the many blessings I have received, as a result of our Leader's untiring toil and self-sacrificing love for suffering mortals in giving to us the wonderful book, *Science and Health with Key to the Scriptures*.

When I heard first of Christian Science about six years ago, I was satisfied that it was the religion of Christ Jesus, because Jesus had so plainly said, "And these signs shall follow them that believe; In my name shall they cast out devils; they shall lay hands on the sick and they shall recover."

I had been a church member since my girlhood, but I was not satisfied that my belief would take me to heaven, as I did not have these signs following — and this had always troubled me,— so when I heard that an old acquaintance living at a distance had been raised from a dying condition to health (and this was not all, but her life was changed and purified through Christian Science) I could hardly wait to know more of this Christ-like religion, which was casting out evils, and healing the sick. I searched every book store in the city for *Science and Health*, at last finding a copy, delighted to get hold of it, but little realizing what a treasure it was to be to me and my household.

At first it was very like Greek to me, and I could not understand much of it, but gleaned enough to keep on reading and longed for some one to talk to me of it.

After I had been reading it about a year's time I suddenly became almost blind. I knew no Scientist to go to, so went to physicians; they told me my case was hopeless, that it was certain my sight could never be restored, and the probabilities were I would soon be totally blind.

I felt sure Christian Science would help me if I could only fully understand it, but there was no one from whom I could ask help that I knew of. I gave all the time that I could use my eyes to studying *Science and Health*, which at first was not more than five minutes two, and sometimes three, times, a day; gradually my sight returned until it was fully restored.

During this time God and the "little book" was my only help. My understanding was very limited but like the prodigal son, I had turned away from the husks towards my Father's house, and while I "was yet a great way off" my Father came to meet me. When this great cloud of darkness was banished by the light of Truth could I doubt that Christian Science was indeed the "Comforter" that would lead us into all Truth?

Again I lay at the point of death, but holding steadfastly to the Truth, knowing from the teaching of this precious book that God is Life and there is no death I was raised up to health, restored to my husband and little children, all of whom I am thankful to say are with me in Science.

I had no one to talk with on this subject, knew no one of whose understanding I felt sure enough to ask for help; but I was careful from the first not to read or inquire into anything except genuine Christian Science, and how thankful I am for it! Since then I have been through a class.

I cannot express in words what Christian Science has done for my children, or my gratitude that the light of Truth has come to them in their innocent childhood, healing all claims of sickness, and showing us how to overcome the more stubborn claims of sin.— L. F. B.

I CAN now see that during my past life I have been led into the Light, and as is the case with many, suffering was what led me into Christian Science.

By my mother I was early taught the Lord's Prayer. How true the statement in our text-book, that, that prayer covers all human needs.

Before coming into Science I had become almost unable to frame any words for a prayer, although every night before retiring I made the effort. The inability to frame a prayer used to frighten me, for I feared God was hiding himself from me. But the words,

"Oh, for a faith that will not shrink,
Though pressed by every foe,
That will not tremble on the brink,
Of any earthly woe,"

were often the only words I could think to say.

When eleven years old I united with the M. E. Church. Although I could not testify to any "change of heart," there

never was a more faithful member than I, to church services, evening prayer meetings, Bible reading, etc., the following three years.

I thought I had found the true brotherhood in this church. But a "church quarrel" in which I saw a fellow member unjustly persecuted, forever destroyed the innocent childlike faith I had in church creeds and professions.

After that I was taken away from that place at intervals,—attending and teaching school,—and never again was a faithful church attendant, although I did a good deal of Sunday school work after this. The Bible was gradually becoming a sealed book to me.

Then our family came west, to where we almost believed God had not yet come. But we found the people here worshipping the same far off God, that knows and sends evil, that we also worshipped.

About that time my health broke down entirely. I had taken medicine nearly all my life, and during this final conflict, different physicians, and many patent nostrums, also electricity, were employed,—all of no avail.

During this darkest hour, into my hands was placed a number of so-called Christian Science books, which I eagerly read, and in my ignorance was not able to detect the counterfeit.

The struggle that followed, until that blessed book *Science and Health with Key to the Scriptures*, came to our home, words cannot express. With it came a flood of light. Then soon followed the return of my physical strength. Soon a class was taught by one of Mrs. Eddy's faithful students, whose loving guidance has helped me over many rough places.

When the invitation was extended to unite with the *Mother Church* I gladly accepted. My father who never could be induced to join a church accepted this invitation with me.

And now have I not good reasons for saying that my greatest desire is to advance in Christian Science? — M. E. G., ROCK VALLEY, IOWA.

I FEEL so thankful for what Christian Science has done for me, that I wish to tell of it through the columns of the *Journal*.

I was in the army and came out with many claims fastened upon me. I kept steadily growing worse until last Spring, when a friend told me of Christian Science, and that many were healed by it. I had never heard of it before, and knew nothing about it.

Besides my other troubles, I had a large bunion which was very painful. I was a wretched, helpless creature, a burden to myself and to others around me. I had tried many doctors and all pronounced me incurable.

In desperation I took my friend's advice, and turned to Christian Science as a last resort.

The first treatment I took relieved me of a heavy burden. Life looked brighter and I knew I was going to get well.

Then I got a Bible, and Science and Health with Key to the Scriptures, and some other Christian Science literature; also a *Journal*. At first I understood but very little, for I am German, but practice makes perfect, and I am now getting along nicely with my reading, and I am a well and happy man. Truth has healed all my diseases. Heart, lung, and kidney troubles have disappeared, also my ruptures. I have no more use for a truss, and can walk all day if necessary. My bunion has also disappeared.

I do not know of any one who owes greater thanks to Christian Science than I do. Truly I can praise the Lord now, "Who forgiveth all thine iniquities; who healeth all thy diseases." — C. H., PEORIA, ILL.

LETTER FROM A PATIENT TO HER HEALER. Last Summer I wrote you a letter when everything around me seemed darkness, and on receiving your answer, was just beginning to sit up.

I could not fully understand your meaning, still I knew it was good, and for me. I made a great effort to get to my Christian Science friends, and had them explain your letter to me.

I then began to get a glimpse of the Truth, and went home and laid aside my crutch, which had been in constant use for twenty-seven years. The claim was that one limb was five inches short. That limb lengthened out two inches, so that I had to have the extension taken off my shoe two inches.

I do not feel entirely healed, but the demonstration so far has been wonderfully encouraging. *Materia Medica* said my claim was past human help. God is very good, and I am realizing more of His allness each day.

There are loyal Scientists here, and we have a class of about twenty which is still growing. I read the *Journals*, and think I could not do without them.— T. F. T., SALEM, OREGON.

LET me tell of a patient, who when I was sent for, could not lift two quarts of water.

In three or four weeks, (I do not just remember,) this patient took three horses, — two were nearly unbroken colts, — and ploughed in three weeks' time, thirty acres of land; and what was more, this patient was a woman, who had never before done a day's work out of doors in her life, and had not been able to do her housework for a long time.

She found God was her strength and God was infinite. She was so full of joy she could hardly contain herself. She said what healed me? I replied my understanding of the Lord's Prayer. She said, I am so glad I was healed through that beautiful prayer.

The Bible has a depth of meaning, that we as poor mortals, have not yet the faintest conception of, and it leads to a beautiful life where all tears are wiped away, and there is no more pain or sorrow — the kingdom of Heaven upon earth, where it was promised it should be.— M. H. P., AUSTIN, ILL.

EXTRACT FROM A LETTER.—The earnest desire of the students for growth has led them to make much sacrifice, financially, to get good rooms etc. The rooms are well located and very light; we can seat thirty in the main room. Have a children's class of nine but can accommodate fifteen at least in the office. A piano also lends its aid to the use of the Hymnal. We have held communion, and had an experience meeting — last evening — at which a commercial traveler related his experience. This new feature to the class was very helpful.

I begin to see my work here, and shall work along the line of helping the students to see and do their own work. The necessity of working patiently and faithfully for spiritual sense and consciousness is clearer to all of us, so as to be guided by unerring Wisdom, and enter into the joy and peace and freedom indicated by the last paragraph in "Church and School" by our beloved Leader.— R. S., DECATUR, ILL.

I WOULD like to tell those that have so kindly sent testimonials of healing to the *Journal*, that in so doing, they are "casting bread upon the waters."

When the publishing society removed to their present quarters,

I was the grateful recipient of a package of old Journals, and the thought was expressed as I took them, that they might be the means of doing much good.

On the day following I visited a lady confined to the bed and gave her one of these Journals. The doctor had pronounced her in a critical condition, but through the reading of one of these testimonials, the claim immediately left her, and she was enabled to rise, and go about as usual.

It has been several weeks since then, and there has been no return, thus showing the completeness of the cure by Truth as comprehended through Christian Science. — Mrs. C. D. H.

WE had the new form of service last Sunday (April 7th) with our rightful pastor, the Bible, and "Science and Health with Key to the Scriptures," in the pulpit. This Teacher "spake with authority and not as the scribes," and the effect was such a benediction as we had never before received from a sermon. They who obey our Leader receive the blessing. — M. SUTTON, GRAND FORKS, S. DAKOTA.

A CASE of the morphine habit yielded to the treatment of Christian Science, in a short time. No desire for the drug remaining.

A case of blood poisoning was healed in a few days. The communication in this instance was principally by telegraph, as it occurred in the heat of the strike last summer when mails could not be depended upon. The first message was that the physicians had given up the case. — Mrs. L. A. R.

EXTRACT FROM A LETTER. — "The new departure in the matter of preaching meets with my hearty approval. More of Truth's revealing and less of mortal mind theorizing is what we have needed and is what this new departure is designed to accomplish. The time is at hand when our understanding of Truth is to be measured by our demonstration of the power of Truth."

THE work here is progressing wonderfully. Our church has doubled in numbers within the last three months. Light is dawning in the Occident after a long night of darkness. — J. P. F., LOS ANGELES, CALIFORNIA.

EDITOR'S TABLE.

ONE of the most flagrant instances of plagiarism from our text-book, *Science and Health with Key to the Scriptures*, which has yet come under our observation, is an article published in *The Daily Statesman* of Salem, Oregon, entitled:—

“CHRISTIAN SCIENCE: WHAT IT IS.

A SALEM WOMAN REVIEWS THE WORK OF THIS ORDER.”

The name of the assumed author does not appear, but a mere glance at the article shows the bold plagiarism, without even a pretence of covering it. Yet there is no word or hint to show that it is taken from *Science and Health* directly, or from the extracts therefrom in the address of Rev. Mary Baker Eddy delivered before the World's Parliament of Religions, from the published accounts of which it bears plain ear marks of having been taken. The following commencement of the article clearly shows this:—

“Every step of progress is a step more spiritual. The great elements of reform are not born of human wisdom; rather are they the crumbling away of material elements from human reason, the translation of law to its original divine Mind, and the final result or atonement between man and God.”

This is *verbatim* quotation, yet the person causing its publication attempts to pass it off as her original dissertation upon or explanation of Christian Science. So it is with the entire article. We scarcely know how to properly designate such attempts at deception and dishonesty. What is it but a direct violation of the Mosaic commandment against stealing? if this be true, how shall we avoid the conclusion that its perpetrator is guilty of moral theft? We fain would let such violations of law and morality pass unnoticed, but duty to right and justice in the abstract, and to the author of the text-book whose rights are invaded, in particular, leaves us no choice in the premises. And yet we well know that the sinner will be a greater sufferer, sooner or later, than the sinned against.

It is likely that the newspaper which published this article was imposed upon. Hence a double sin was practised.

The chief objection, as we understand, to these plagiarisms, is that they are unfair attempts to rend into tatters and shreds the garment of Truth, so as to destroy its efficacy by destroying its continuity. Science and Health must be read as a whole, and from every standpoint of its scope and tenor, in order to convey to the reader its full meaning and benefit. Any effort to tear it from its true moorings or destroy its real meaning by isolated passages twisted and distorted to suit the purpose, prejudice, caprice or, perhaps, malice of its critic, is a dishonest act, and one for which its perpetrator must bear the responsibility.

While upon this subject, we must again call the attention of students to the fact that, without the permission of its author, they have no greater right to copy and publish extracts from the text-book than have others. The result may be the same in the one case as the other. It is none the less a rending of the garment because the tearer is a Christian Scientist. We hope this practice will cease. A word to the wise should be sufficient.

THE following letter may serve to answer other questions similar to the one therein referred to, and it is therefore published.

"DEAR SIR:—Your letter of the 7th is before me. I should be very glad if I could answer it; but in order to have you clearly understand the sense in which we use the word "adversary" I should have to take you over the whole ground of Christian Science thought. The only true way to get a clear understanding of this is to intelligently read Science and Health, and the Scriptures in the light thereof. As one who has witnessed the struggles of many out of the mazes and entanglements of promiscuous reading, with a view to gleaning Truth from every one who saw fit to write upon the topic, I speak with some measure of authority, when I say, that until you arrive at the point where you are willing to look for Christian Science in and through Science and Health and the Bible, as above suggested, you will continue to be confused and to ask questions of this person and that person, as to the sense in which they use certain terms. If you were to take up again the study of mathematics, you would get the best and most authoritative work upon the subject and confine yourself thereto until you had familiarized yourself with it, would you not?

You would not look about for every booklet or pamphlet which

might be written by any person who happened to take a fancy to write upon the subject of mathematics, hoping thereby to become a successful mathematician. If you did, you would make a failure. Should we not pursue relatively the same methods in our search for absolute and demonstrable Truth? Promiscuous searching is not true searching. That has been the trouble, in part, with theology in its expounding of the Scriptures. Shall we who are endeavoring to get at their larger and clearer meaning, their spiritual interpretation, make a similar mistake? Shall we take the dictum of every one who sees fit to express himself? I say this in a spirit of brotherly love; and let me tell you again, that until you are ready to investigate in the true way, you will drift into greater and greater confusion until you find yourself without base or anchorage. If you do not, you will prove a marvelous exception to the rule as I have observed it, and I have endeavored to observe it carefully and conscientiously."

THE indications from many parts of the field seem to be that a greater spirit of brotherly love, trust, and fellowship, in act and fact, rather than in word and profession, is the crying need of the hour. It is useless, nay, it is sinful, for us to prate about brotherly love unless we do so in sincerity and truth, and make good our prating with actual demonstration. Were this the rule, as it should be, and were we true to our teaching and professions, there would be no factions, personal disputings or animosities. Do we realize that each thought or motive which is apart from the expression of divine Love is along the line of personality? Do we stop to consider that personality is inimical to the sense of God as divine Principle, and that in the measure of our losing sight of God as divine Principle, we are drifting away from the Fatherhood of God and the brotherhood of man? Let us ask ourselves earnestly and sincerely, Are we true to the example of the Master, the precepts of the Gospels, and the repeated exhortations of the apostles? are we obeying the injunctions of our text-book and the manifold admonitions of our Leader and Guide, in lending ourselves to the spirit of partisanship which just now seems to be so rife in many places?

AMONG the many beautiful and valuable furnishings of the Mother's Room is a magnificent eiderdown blanket, the gift of

a loving student. The rug or blanket contains one hundred skins of the duck. It is the work of one person for a month to pluck a single duck, while it is the work of several families for a year to completely make one of these rugs. Only five rugs in each season are allowed to be made in any one village. The value of this rug, from the ordinary standpoint, will thus readily be seen; but when we add to that the higher sense of value which it expresses, we get some idea of the meaning it bears by way of a testimonial. The following copy of a letter from Dr. Cook, the eminent explorer, through whose kindness the rug was obtained, will be interesting:—

OFFICIAL BUREAU OF THE AMERICAN ANTARCTIC EXPEDITION.

DR. FREDERICK A. COOK, COMMANDING.

15 HART STREET, BROOKLYN, N. Y.

Mrs. C. P. F.:—I send you to-day the Eskimo blankets as selected. I hope they will prove of interest and value to you; a souvenir from "Greenland's Icy Mountains."

Yours very truly,

F. A. COOK, M. D.

ON behalf of the treasurer of the Mother Church, we take occasion to remind the members of the following resolution passed by the Church Committee on July 25, 1893.

"That every member of The First Church of Christ, Scientist, in Boston, Mass., shall pay a per capita tax annually of not less than one dollar; to be paid on or before October first in each year."

It will be observed that this tax is a yearly one, the purpose of which is to aid in defraying the current expense of the Church. While it is not less than \$1.00 per year, it may of course be as much more as the member can afford or sees fit to contribute.

To those applying for membership we wish to say, Do not send your per capita tax until you receive notice of your admission.

Please bear in mind also that all remittances to this fund should be made to the treasurer, Mrs. Mary F. Eastaman, C. S. D., 85 Broadway, Chelsea, Mass.

"Not because I desire a gift; but I desire fruit that may abound to your account."—PHILIPPIANS iv., 17.

PUBLISHERS' DEPARTMENT.

ALL applications for Church and Dispensary notices, and Cards are passed upon by the Publication Committee. Applicants must furnish the recommendation of their teacher. No application received except from a subscriber.

A charge of 50 cents is made for each change in Church and Dispensary Notices, and Personal Cards, except when made at the beginning of the year for which the card or notice is paid.

THE HYMNAL is of some 225 pages, and bound in two styles—cloth and leather finish. Prices are,

Cloth,	per copy, prepaid		\$1.15 each
Cloth,	per dozen		9.00
Cloth,	per half dozen		5.00
Leather finish,	per copy, prepaid		1.40 each.
Leather finish,	per dozen		12.00
Leather finish,	per half dozen		6.50

CHRISTIAN SCIENCE JOURNAL will be furnished at the rate of \$2.00 per dozen copies, postpaid.

WE desire to obtain the following copies of the Journal to complete volumes for binding. Please send postal giving full address and list of Journals sent in with your order for what you will have in exchange. Our allowance for these Journals is 15 cents per copy.

All of volumes 1 and 2, except April and December, 1884.

July, August, September, November, and December — 1885.

January, March, and August — 1886.

February, April, and May — 1887,

January — 1888.

February, March, June, and July,— 1889.

June and December — 1891.

February, March, May, July, August, and November — 1892.

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CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

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No. 4.

TO THE MEMBERS OF THE CHRISTIAN SCIENCE ASSOCIATION.

MARY BAKER EDDY.

MY address before the Christian Scientist Association has been misrepresented and evidently misunderstood by some students. The gist of the whole subject was not to malpractise unwittingly. In order to be sure that one is not doing this he must avoid naming, in his mental treatment, any other individual but the patient whom he is treating, and practise only to heal. Any deviation from this direct rule is more or less dangerous. No mortal is infallible, — hence the Scripture, "Judge no man."

Insanity, or moral dementia, is not healed by defending your patient from other people whom you may think are malpractising upon your patient. This state of mind is induced by no one else but the patient's own idiosyncrasy, and the patient should not be treated as if it were. It is a constitutional belief, and is liable to be developed by circumstances which bring into action the latent elements, or characteristics, of the patient.

The rule of mental practice in Christian Science is strictly to handle no other mentality but the mind of your patient

and treat this mind to be Christly. Any departure from this golden rule is inadmissible. This mental practice includes and inculcates the commandment, "Thou shalt have no other gods before me." Animal magnetism, hypnotism, etc., are disarmed by the practitioner who excludes from his own consciousness, and that of his patients, all sense of the realism of any other cause or effect save that which cometh from God. And he should teach his students to defend themselves from all evil, and to heal the sick by recognizing the supremacy and allness of Good. This epitomizes what heals all manner of sickness and disease, moral or physical.

MIRACLES.

ALL our lives we have heard much about miracles. Especially as children in the Sunday School and as grown people from the pulpit, have we heard the word miracle oft-repeated. We came to accept it in the same unthinking way, that we accepted many other things taught us. We supposed the word to have a special and limited meaning, and beyond this we did not have sufficient interest to inquire. We therefore looked upon a miracle as something supernatural, as a suspension of the laws of nature for the purpose of doing some unusual act; or as what is often termed a special Providence, or a mysterious power which we were not to know and should not inquire into.

This is not only the common, but the general theological conception of a miracle. There is no one who so authoritatively reflects the common understanding of the meaning of words as the lexicographer. Webster gives the following definition of the word miracle: "Specifically an event or an effect contrary to the established constitution of things, or a deviation from the known laws of nature; a supernatural event; a wonder or wonderful thing."

Treating the word from this definitional standpoint, let us see, if we can, what a miracle is. What is a deviation from the known laws of nature?

The lexicographer also attempts to define what nature is. Webster says: "The sum of qualities or attributes which make a thing what it is, as distinct from others; created or essential quality; peculiar constitution; established or regular course of things; usual order of events; connection of cause and effect; the personified sum and order of cause and effect; the power concerned to produce existing phenomena; the agencies which carry on the processes of creation; the total of all finite agencies and forces as disconnected from a creating or ordering intelligence, often conceived of as a separate or single force."

Shall we see what our dictionary tells us about God?

"As this word and good are written exactly alike in Anglo-Saxon, it has been inferred that God was named for his goodness. But corresponding words in most of the other languages are not the same, and it is believed no instance can be found of a name given to the Supreme Being from the attribute of goodness. It is probably an idea too remote from the rude conceptions of men in early ages. With the exception of the word Jehovah, the name of the Supreme Being appears usually to have reference to his supremacy or power, and to be equivalent to lord or ruler. In the present case, there is some evidence that this is the sense of the word; for in Persian, *goda*, or *khoda*, signifies lord, master, prince, or ruler." Then Webster proceeds with his definition: "The Supreme Being; the *eternal* and infinite Spirit; the Creator, and the sovereign of the universe; Jehovah."

It is worthy of note that no other tongue than the Anglo-Saxon recognizes good or goodness as being even an attribute of God, while Webster almost strips him of it, and leaves him only as a supreme ruler or autocrat; and this, notwithstanding the fact that he is bound in truth to declare that the words Good and God are exactly alike.

But grandly descriptive as a part of Webster's definition of God is, it throws no light upon our question as to the difference between God and nature. True, it might be inferred from the language used, that God is the creator of nature, but it is only an inference. We may admit, however, for

the purpose of this inquiry that he means to be, understood as saying that God is the creator of nature. We may assume that this is both the philosophical and theological conception. And so admitting, we next inquire, if God is the author of nature, what still is nature? Is it something independent of God? is it a life or does it have an existence apart from him? If it has, it may be proper to speak of nature and nature's God; otherwise not.

If it has no life or existence apart from him, it is manifestly erroneous to speak of God and his laws on the one hand, and of nature and her laws on the other. If nature exists as an entity, it must be entity in and of itself; and if this latter conclusion is correct, one of two other conclusions necessarily follows: either that God has nothing whatever to do with nature, has no power over it, no control, is absolutely distinct from it, or else he is *in* and is a part of it. If God is *in* nature, then we have what might be termed a natural God. This would be the baldest materialism, as well as the most ultra pantheism. If he is not *in* nature, what relation does he or can he sustain to it?

There is but one solution of this question. Men have speculated and may continue to speculate from now until time is no more, and so long as they seek to solve the problem from the standpoint of duality, that is, a separate nature and a separate God, so long will they remain in darkness, uncertainty and doubt, and continue to talk about the miraculous and the marvelous.

The answer to our inquiry can be summed up in just three words: GOD IS ALL. Do any doubt this? Surely they cannot if they believe in the Scriptures. Turn to them for a moment and see.

"Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it; he created it not in vain, he formed it to be inhabited; I am the Lord; and there is none else." Isa. 45: 18. "There is no God else beside me; a just God and a saviour; there is none beside me." Isa. 45: 21.

These and numerous other Scriptures clearly indicate the

oneness and the allness of God. If he is one he cannot be two. If he is all, there can be no other power or claim to power. "I am the God of Abraham, and the God of Isaac, and the God of Jacob: God is not the God of the dead, but of the living." If God is the God of nature, nature must be life. If God is life, he is all-life, and if nature is apart from him, nature cannot be life. Is God the creator or controller of a dead nature? This conception would contradict the statement just quoted that God is the God of the living, not the dead.

John declares: "All things were made by him; and without him was not anything made that was made; in him was Life."

There is no room left here for that nature which is apart from God. "God is Spirit." If he is Spirit he is not nature, if nature consists of matter. That which is spiritual cannot be natural, as that term is understood and used; the two cannot co-exist; the moment you admit that both exist you go back to duality; you admit two existences, two powers, two lives.

It follows then that in no true sense is there any natural or nature, except that which is only properly termed, the divinely natural. If God is all, and God is Spirit, if there is none beside him throughout all space, what mean we when we speak of a nature apart from him? Where is the place for the natural, as existing apart from God, in that universe whose all is Spirit and spiritual? If there is no natural in the real and true sense, it follows that there is no supernatural. There can be no superstructure built upon nothing. If this be true, there can be no events or effects contrary to the established constitution of things, or deviation from the known laws of nature, and Webster's definitions become valueless, meaningless. When we have reached this point there cease to be wonders or wonderful things. Everything moves according to fixed law and unchanging order. We can see with our eyes only partly opened that there are no deviations from known laws in that great spiritual universe which is itself Law. We can see that

there can be no suspension of that law which is ever-active, ever-present, ever-powerful.

Miracles exist only to material sense. Because our poor finite senses cannot penetrate the veil, shall we say that everything which appears incomprehensible to them is supernatural or miraculous? From sense testimony we can see miracles all around us.

To material sense there is no greater miracle than these physical bodies of ours. There is no greater miracle to itself than the human mind. It cannot understand itself; it cannot define itself; it knows not whence it came or how it came; it knows not what becomes of it when it seems to disappear; every evidence of material sense is a miracle, in the sense that it is mysterious, incomprehensible.

It seems unnecessary to say that healing the sick is no more miraculous than other so-called miracles. It is no more miraculous than raising wheat and corn.

Sickness is not healed then by supernatural laws. There is nothing supernatural about it. There is no suspension of "natural laws" connected with it. Divine law is uniform, and it is only necessary for the human mind to understand it and comply with its conditions to make it always and everywhere available.

WHY?

MARY BAKER EDDY.

PEOPLE having itching ears can learn on this page why I requested Mr. Ezra M. Buswell to come to the capital of my native state and practise metaphysical healing, in other words, Christian Science.

1. Because, as a student of my college in Boston, I knew him to be an honest, earnest, seeker after Truth, and afterwards learned that he was a successful practitioner in the West.

2. Because I know that the good people in Concord like qualities which wear well.

3. Because I thought it proper and best for Mrs. Otis to go West, and for Mr. Buswell to come East.

PLEASANT VIEW, CONCORD, N. H., June 11, 1895.

THE MOTHER'S FIRST APPEARANCE IN THE NEW CHURCH.

CHIEF among the many interesting events occurring within our circles of late was the appearance of our beloved Teacher and Leader, the Reverend Mary Baker Eddy, in the pulpit of the new Church building, on Sunday May 26th. Having herself ordained the Bible and Science and Health with Key to the Scriptures, as the pastor of the Church, she was appointed its Pastor Emeritus, and as such, it was announced, she appeared.

As is her custom, she came wholly unannounced, and save to a very few, her presence was unknown until her appearance in the isle of the auditorium on her way to the pulpit.

The services had proceeded as usual until they were more than half concluded when she stepped upon the platform. After listening to the organ and a solo by Miss Elsie Lincoln, — Aria from Bach's Passion Music according to St. Matthew — she stepped to the desk and without text or note addressed the congregation for upwards of twenty minutes. Her glowing words of kindly greeting, love, admonition, and warning were intently and eagerly listened to by all. She closed the services with a benediction of beauty, power and great impressiveness, which sank deep into the hearts of her hearers, as did also the weighty words of her address, which though impromptu, was a marvel of conciseness and pathos, — a deep symphony of love outbreathed from an overflowing heart.

We are permitted to make use of a letter written by a young man to his mother, who for the first time, attended services at the Mother Church on this Sabbath. We extract the following: —

“DEAR MOTHER: —

I have just returned from church, where I had the pleasure of seeing and hearing Mrs. Eddy. I think only a few of the con-

gregation knew any more than I did that she was going to be there; and I don't know now why she came this particular day. Any way when the lesson was half through to verse 27, the readers stopped and she came into the auditorium and passed up onto the platform. The audience rose to their feet when they saw her coming in. She did not stop in the center or step to the most prominent point behind the desk, but simply to one side, and after bowing a welcome to the audience, she sat down and rested her head in silent prayer. Then a lady in the choir sang a beautiful solo, after which Mrs. Eddy arose and stepping to the desk, spoke in a quiet pleasant voice, very distinct, — for you could easily hear every word, — and yet she seemed to be talking as if she were in a small room sitting only a few feet from you instead of in that large church.

"Mrs. Eddy did not preach; she took no text, but I wish I could write you all she said. She must have spoken for twenty minutes, and it meant volumes to me. It was all love — God's love, and Christ's great commandment, Love one another. She said you must learn to love God, and then you will learn to love your enemies. She said it all in such a simple, loving way that I was charmed. I don't wonder that she is loved, — she is all love. You simply feel as if she was your best friend."

At the close of the benediction the audience were requested to remain seated until Mrs. Eddy passed out, as it would have been impracticable to have personally met all the large audience. The event, and all its associations will be a memorable one, and it is to be hoped that there will be many repetitions of it.

NOTICE.

THE children who are paying into the flower fund, which is used to supply fresh flowers for Mother's room, also to keep the lamp back of the seal constantly burning, are requested to send their offerings direct to Mrs. Mary F. Eastaman, Treasurer, 85 Broadway, Chelsea, Mass., as she is the only person authorized by the Church to receive and disburse moneys for any purpose.

"CHRISTIAN SCIENCE BOARD OF DIRECTORS."

MEETING OF THE COLLEGE ASSOCIATION.

THE meeting of the Christian Scientist Association of the Massachusetts Metaphysical College, duly occurred in accordance with the notice given. Promptly at 2 o'clock P. M., Wm. B. Johnson, secretary, called the meeting to order and read a statement of the qualifications of membership.

On motion Dr. E. J. Foster Eddy was unanimously called to the chair. Mr. Johnson then read the names of nine new members proposed, who were duly admitted to membership. The meeting then joined in singing hymn 161, written by our Teacher and Leader, following which Dr. Eddy read the first thirty-eight verses of the 68th Psalm, and selections from Science and Health with Key to the Scriptures, pages 563-4, the first, second, and third paragraphs of the former and first paragraph of the latter. This reading was followed with the usual silent prayer and the Lord's Prayer with the spiritual interpretation.

The meeting then proceeded to the transaction of business. The following by-law was read and upon motion adopted:—

“The Christian Scientist Association shall elect a new president at each annual, biennial, or triennial meeting.”

In accordance therewith Dr. E. J. Foster Eddy was unanimously elected president of the association.

The following communication from our Leader was then read:—

“As a Mother in Israel seeking the good of all, tenderly as lovingly, I recommend the following Rule and By-law for the purpose of advancing my students, and encouraging and justly dealing with theirs. Thus practically maintaining the doctrines of our denomination and Christ's golden rule, As ye would that others do to you, do ye.

CHRISTIAN SCIENTIST ASSOCIATION BY-LAW.

If a member of the C. S. A. claims to be teaching Chris-

tian Science, but is found either disobeying the rule of the Mother Church, or the Christian Scientist Association by-law published in the *Christian Science Journal* of April, 1895, it shall be the duty of the Christian Scientist Association at a meeting of this Association to demand of this member compliance with those rules. And if this member refuses or neglects to comply with either of them, his or her name shall be dropped from this Association." On motion this by-law was unanimously adopted.

Mr. Johnson then read the address of our Leader. A motion was made and unanimously carried by a rising vote that the thanks of those present be returned to the Reverend Mary Baker Eddy for her most helpful and loving address.

The following by-laws were also adopted: —

"Careful observation has shown Mrs. Eddy that a student who has been taught by her and afterwards takes lessons of a student, is not benefited, but darkened and deteriorated thereby. Therefore be it known that for the sake of our Cause, no student of hers can be a member of the Christian Scientist Association, or considered loyal, who from this date, June 5, 1895, shall take lessons with or sit in the class of a student after having been taught in a class by the author of our text book and the Discoverer and Founder of Christian Science."

"If it is made known at a meeting of the Christian Scientist Association that a member is mentally malpractising, and thereby knowingly is injuring another member, upon a complaint being entered, it shall be the duty of the members of this Association to immediately expel this guilty member."

Mr. Johnson then read the following invitation from Mrs. Eddy: —

"PLEASANT VIEW, CONCORD, N. H.

Mrs. Eddy's compliments to the members of her College Association, and will be pleased to receive a call from them at Pleasant View, Concord, N. H., June 6th at one o'clock, P. M.

June 3d, 1895.

The invitation was accepted with heartfelt thanks by a rising vote.

After the transaction of some further business the Association adjourned *sine die*.

In accordance with the Mother's kind invitation, the members present, one hundred and eighty in number, left Boston at 10 o'clock A. M. in a special train consisting of six chair cars, and after a most delightful ride of two hours and a half, arrived at Concord and were conveyed in carriages, which were in waiting, to Mrs. Eddy's home.

After a little while Mrs. Eddy received all her guests in her usual cordial and loving way, shaking hands with each and exchanging pleasant words of greeting. Later she briefly addressed them in words of loving admonition. Her beautiful house, which has recently been enlarged and improved, was thrown open throughout to the visitors, and they were prompt to avail themselves of the opportunity to see it.

Four delightful hours were passed in the house, around the beautiful grounds, upon the pond in a boat, in gathering daisies and sweet clover, and in pleasant converse and mutual greetings. The party left for Boston at five o'clock, arriving at half past seven. The day was a perfect one, — "one of the rarest days in June," — and the entire occasion was one of harmony and joy.

The loving thoughtfulness of our beloved Leader in thus throwing open her home, and giving out of her busy life, her personal time and presence to her students, cannot be too highly estimated. Let us all benefit by her loving example and lose no opportunity to express brotherly love to each other and to our fellow creatures.

WILL applicants for the insertion of cards in the *Journal* please hereafter furnish to the publisher their names in full; also in all cases where the applicant is a married woman she should furnish her name rather than that of her husband. We ask also that contributors who are married women sign their names instead of their husband's names or initials to their articles. Applicants for membership in the Mother Church should invariably sign their names in full. Let us remember that we are making history, and the full names should go down in history.

WOMAN'S CAUSE.*

WHAT THE WORK OF THE FOUNDER OF CHRISTIAN
SCIENCE HAS DONE FOR IT.

CAROL NORTON.

THE test of civilization is the estimate of woman," said George William Curtis; and these closing days of this century present many proofs of the truthfulness of this utterance.

The present is certainly woman's hour in a larger, purer, sense than that of any previous epoch of human history. It is especially pregnant with evidence of her coming emancipation from all that limits her mental growth, and her position in the world socially, civilly, and religiously. Through clouds of bigotry, literalism, custom and selfishness we get inspiring glimpses of that glorified hour when woman will stand in the world for what she is, and for what the All-Father meant her to be.

For centuries she has almost unaided fought her own battles, won her victories in the closet, alone with her God, and has become the happy possessor of enlarged privileges and greater possibilities, only as the thought of the race has been exalted and spiritualized, by the influx of light and purity from on High.

While for ages woman has been steadily ascending to her rightful place as man's co-equal in all the walks of life, yet what is so widely known in all parts of the world at the present time as "Woman's Movement," is the outgrowth of the last quarter of the century, in a peculiar and marked way. In Christendom the "Woman's Movement" dominates all other questions that involve individual, social, moral and spiritual freedom. Truly says a well-known author, "The Mother-heart of God will never be known to the world until translated into terms of speech by mother-hearted women. Law and Love will never balance in the realm of

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grace until a woman's hand shall hold the scales." Our nineteenth century civilization will find that its last quarter has given birth to two vital forces that have already begun to evolve a better state of things. The first is a system of religion that can be truly called scientifically spiritual. The second, the great idea that

"The woman's cause is man's: they rise or sink
 Together, dwarfed or godlike, bond or free.
 For woman is not undeveloped man,
 But diverse. . . .
 Yet in the long years liker must they grow
 The man be more of woman, she of man,
 Distinct in individualities;
 But like each other even as those who love,
 Then comes the statelier Eden back to men;
 Then reign the world's great bridals, chaste and calm;
 May these things be!"

Woman's work for the ages has been essentially religious and ethical. She has touched the chords of the harp of human existence to those higher harmonies of Soul, wherein dogma, human intellect and mere speculation have no part. She has given and continues to give to the world the idea of God as Love. In the hours of humanity's greatest need, woman has always voiced the great Mother-Heart of God, in words at once firm, loving, compassionate, and exalted.

It was through Miriam that Israel caught some of the highest notes of its great prophetic Scriptures; Deborah filled the high office of Judge in Israel, with great power. And from the trusting prayer of Hannah came Samuel, to be the saviour of a down-trodden people. Esther delivered her kindred; and through woman's compassion and devotion, Moses was saved to Israel. Elizabeth's child of promise "the greatest born among women," prepared the way for the world's Saviour. The Virgin Mary, "blessed among women," gave to a suffering world its Redeemer. She guarded the tender infant days of that Holy Child; in her maternal arms he rested, and as he "grew and waxed strong

in Spirit, and in favour with God and man," she never forsook him, but lovingly, meekly followed him with a mother's heart to the foot of the cross, where amidst the shadows of the crucifixion, the Son gave her into the tender care of the loving disciple. To Mary of Bethany Jesus gave some of the sublimest truths of his ministry. To the woman at the well, he preached one of his grandest discourses. To Mary Magdalene came the glory of regeneration and the new birth, after which she followed her Master more closely than all others, seeing him first after the resurrection. To woman came the great privilege of first proclaiming the "Gospel of the Resurrection." Faithful women followed the Nazarene Teacher and his disciples, ministering to them of their substance. From their time to ours, a noble army of consecrated women in every age and clime, has uplifted mankind in ministry of devotion, purity, and goodness. In art, social reform, literature, and at the fireside, countless thousands have ministered to the human race.

Our own land in the last century has been blessed in a wonderful degree in all the walks of life, by the works of noble women. Who has sung of the Pilgrim's landing, with the sublimity of Mrs. Hemans, in her famous poem, "The Breaking Waves Dashed High"? Who has risen to greater heights of religious fervor, among the poets, than Lucy Larcom, Adelaide Proctor, and Alice and Phoebe Cary? It took the noble humanity and fiery eloquence of Garrison and Phillips, and the breath of human equality and justice of Lowell and Whittier's anti-slavery poems to picture the awful inhumanity of slavery, and to inaugurate its destruction. While to Harriet Beecher Stowe was given the task of portraying in her famous and pathetic book the crushing of maternal affection born of the system. She spoke for thousands of slave mothers whose hearts were wrung with the loss of those, who by the law of humanity, were their own. What voices rose higher, or whose efforts counted for more in that great struggle for human equality, than those of Lucretia Mott and Lydia Maria Child? Christendom's favorite hymn "Nearer My God To Thee,"

is a woman's gift to the world. Through the untiring work of a few devoted women, foremost among them being Clara Barton and Florence Nightingale, to-day thirty-three nations in time of battle, mutually agree to protect and to make absolutely neutral ground that portion of their battlefields occupied by the Red Cross Society, in its ministry to the wounded. The philanthropic work of Dorothy Dix ranks with the highest, in the line of social reform in public charity institutions. With Frances E. Willard's great work for Temperance, and for a purer social life, the disinterested effort of her distinguished co-laborer, Lady Somerset, and of the long devotion of Lucy Stone and Susan B. Anthony, to the cause of equal suffrage, we are all acquainted. Mary Livermore has graced the lecture platform and preached from the pulpit with the quiet dignity and simplicity born of deep religious conviction and high aim. The work of Julia Ward Howe for humanity, and especially for the great truth that there should be but "one moral standard for man and woman," has been a telling factor in the direction of social reform.

The work of this noble army of women, to which could be added scores whose names cannot herein be mentioned for lack of space, proves that woman's heart has ever cried out for freedom and goodness, and that she never has spared nor ever will spare, a single effort to establish the reign of true manhood and womanhood, with one moral standard for both, to the end that the Religion of Jesus Christ rule the world, with all the purity, equality and grandeur that this religion includes.

To the work of Rev. Mary Baker Eddy, the Discoverer and Founder of Christian Science, the "Cause of Woman" owes endless homage and gratitude. To her, in a larger sense than to any other woman, does humanity owe everlasting thankfulness. To praise her work is not to take away one iota of the lustre that surrounds the work of the noble and consecrated women referred to; but it is to add glory to the sex which she so grandly represents. Truly can it be said that her characteristics are pre-eminently those

of a great spiritual Reformer and Teacher. Meekness, to which is allied spiritual might, patience, moral courage, unchanging purpose, a modesty akin to selflessness, and a lofty optimism, which amidst storms of misrepresentation and materialism, has held bravely to the great fact of the eternal supremacy and reality of Good as the One-God, and of evil's unreality, — these have been her conspicuous characteristics from the inception of her labors, as the Founder of the great Christian Science Movement.

Looking backward we halt at the year 1866. The great struggle that had brought about the end of human slavery on the American continent was just at its close, when in the old Bay State, that center of religious growth, liberalism and freedom, one brave woman stepped out of the beaten path of traditional theology, medicine and popular scientific systems, and rising above the mists of materialistic codes, announced in tones at once Scriptural, and Christian, logical and metaphysical, the great truth that Mind is Causation and that the so-called miracles of early Christianity were not supernatural, but divinely natural, and capable of perpetual demonstration in all ages.

For years Boston had been the center of America's intellectual and religious life, and the world of thought had become used to being startled by the voices that this new world's Athens from time to time sent forth. From out its liberty loving atmosphere had sounded the stentorian voices of Wendell Phillips and William Lloyd Garrison in behalf of a nation in the chains of slavery. Born of its broad and ever-widening love of liberty in the deep things of the Spirit, came forth the lofty strains of Channing, whose exalted thought and pulpit eloquence, more than that of any other single liberal Christian worker, brought about the great liberal movement, that raised high the standard of rational religion, and entered its powerful protest against form, dogma, mysticism and literalism in Christianity. From Massachusetts and Boston went forth the aspiring transcendentalism of Emerson, the anti-slavery and spiritual poems and writings of Whittier and Lowell, the tender and

noble poems of Henry and Samuel Longfellow, great poets of humanity; and the much-loved prose and poetry of Dr. Holmes. Here too A. Bronson Alcott sent forth as leaven in the great world of thought, the sweet discoveries of his pure nature, and lastly can be mentioned the many contributions of Louis Agassiz to modern knowledge. So it would seem as if it were in the divine and natural order, that in this foremost center of religious activity, in the freest land of the globe, the voice of the Founder of the great spiritual movement known as Christian Science should first be heard. From Puritan parents, Mrs. Eddy inherited that natural love of freedom that so conspicuously marks all her writings and work. Her chief desire had always been to bring freedom to all who were in bondage to sin and disease, and we have but to turn to the results of the Movement, born of her self-sacrificing labors to witness the fulfilment of her long cherished desire. Her voice was raised, the message fresh from the hands of God went forth, the blessed discovery of the Truth that had so long existed unseen in the very midst of men, ushered in "with signs following," was given to a hungry world sorely in need of health, of scientific religion, and of Christly grace.

Did an army rush forth to accept the message of this lone brave woman? Did a host advance — recognize the teaching of this new herald as Christian and Scientific? Did the pulpits of liberal Massachusetts accord it the welcome due to "tidings of great joy"? Did its press grasp the holy import of the teaching, or see in it the Gospel of the Nazarene? Not so in any general sense. It was as of old, the "light shining in darkness and the darkness comprehended it not." True, certain noble minds at once discerned its Christian character, and some saw its marked originality. But apart from the recognition of a few thinkers, the teaching of Christian Science, although attended with wonderful evidences of its divine origin in the healing of all types of disease, was misunderstood and looked upon as antagonistic to true Christianity.

Meanwhile the Founder of Christian Science went on with

her divine mission. *She* knew the divinity and scientific nature of her discovery. She had received orders higher than any within the grasp of man to issue, and through the help of that Infinite Father and Mother God, who never forsakes, she went in and out among the sinful, the sick and the sorrowing, breaking the bread of Life, explaining the Scriptures, aglow with the holy enthusiasm that is born of a divine certainty; healing all manner of disease, and meekly rising above the opposition that so many times tested the brave heart almost to its limit of endurance. Little by little her efforts began to bear fruit. Here and there some earnest longing heart would respond to the pure teaching of the consecrated worker. Before long, spiritually minded men and women began to recognize, that there existed in her teachings something that they needed, and that popular religion and church gave not. In some instances these people came, like the disciples of old, from the humblest walks of life, bearing no university diplomas, but possessing those higher credentials, spiritual aspiration, honesty of purpose and willingness to leave time-honored theories. Again, came men and women from the highest intellectual circles, and from the leading walks of social and philanthropic work, and, with a common discernment, saw in Christian Science a demonstrable Religion, and the true interpretation of the life of Christ. All this time the healing of the sick went on, which led thousands to its acceptance as a Religion. Thus the Movement went on from strength to strength, till to-day it numbers hundreds of thousands of followers, and it can be truly said that it is the Truth which known, maketh free.

It is well here to say, that Christian Science counts not its strength from a numerical standpoint, but from the power it has among men as a quickener of spiritual discernment; a healer of disease, a reformer of the depraved and vicious; a purifier of social, moral and business methods; a saviour of men from the miasma of materialism, skepticism and "science falsely so-called," and a deliverer from the awful dogma of eternal punishment.

It is always a delight to dwell upon the wonderful growth of the Movement during the last few years; to write of its influence, as shown in the great Congress of the Parliament of Religions in Chicago; to tell of the gathering together of its 6000 representatives in Boston in January, 1895, to witness the dedication of the Mother Church in that city, as a testimonial to the loved Founder; to note the fair and cordial reception given the subject by the Press, and to witness the way in which the encyclopædias, dictionaries and historical works of the hour are writing the life of the founder, and the history of the Movement; to detail the widespread healing of disease the world over, and to rejoice at the reformation of the sinner by its exalted teaching. But to return to the especial theme of this article.

The work of Rev. Mary Baker Eddy is rounded and symmetrical. The religious system which she has founded and developed bears the imprint of a divinely guided hand. She has sanctified the word "Science" by wedding it to that of "Christian," and in Christian Science as a code of law incorporating within itself Science, Theology and Medicine, we can truly say, she has welded with the hammer of metaphysics upon the anvil of revelation, the three great Sciences, and using them not as three diverse systems, but as one, she has proved the existence of but one God, or Mind, with but one governing *spiritual* law, ruling the whole creation, including man. A certain Judge, after reading her great work, "Science and Health, With Key to the Scriptures," said: "The wisdom and logic of that book is not the product of a man's mind, nor of a woman's, but of Divinity."

The work of Mrs. Eddy has opened to woman in the ministry of Christian Science, the two noblest of all avocations, philanthropy and medicine. Through the understanding of Christian Science men and women, by one and the same method, can reform the sinner and heal the sick. In her recent reconstruction of the order of public services in the Churches of Christ, Scientist, throughout the world, she has placed woman by the side of man in the pulpit as co-worker

and co-equal. This is the first instance of such a step in the history of Christendom. What Christian thinkers have for years said *should* be done, she *has* done. She has revealed simultaneously with "the new man" in God's own image, "the new woman."

By years of patient toil she has formed a system of religious and medical instruction that has already become a boon to thousands of mothers, because of its demonstrable power to strengthen moral character, and instil a natural love of the pure and good in the minds of children, and because of the freedom that it brings to families, inasmuch as it heals all manner of disease, destroys the fear of parents, and thus becomes the ever-present friend, the Guardian Angel, in the home.

Mrs. Eddy's work has given dignity to womanhood, made it synonymous with that grace of graces, spiritual discernment, and has given in words sublime and marvelous, a glimpse of the resurrection state, and of the reflections of the Fatherhood and Motherhood of God.

A. Bronson Alcott's words to Mrs. Eddy in the early days of her work were timely and beautiful. He wrote: "The profound truths which you announce, sustained by the immortal life, give to your work the seal of inspiration;—reaffirm in modern phrase the Christian revelations. In times like these, so sunk in sensualism, I hail with joy your voice, speaking an assured word for God and immortality, and my joy is heightened that these words are of woman's divinings."

As the warm gulf-stream flows on its course year after year, changing the conditions of vast stretches of territory,—a beautiful type of the great current of Spiritual Truth that has come down through the centuries, illumining the hearts of men, and giving birth to heavenly aspiration,—so the life and inspired teachings of the Founder of Christian Science can be well termed an "*eddy*" that like those so common along our New England coast, runs directly contrary to the main stream of worldly ways and means, materialistic systems and dogmas, but once the vessel of our lives and hopes enters into it, it is borne along by the tide of the Divine Law of Love, to the port of Salvation, wherein we cast anchor safe within the harbor bar, secure in the eternal haven,—at one with Good.

LOVE'S REVEALINGS.

KATHLEEN.

WE bend uncovered, as the dawn
Rolls back the curtains of the night.
The dark'ning shadows all are gone
Mid morning's glow of golden light.

How came the radiance of the day?
Whence fled the phantoms of the gloom?
The morn has been the morn for aye;
There was no night of death nor doom.

Why burns the sunbeam's golden flame
Undimmed, an age-abiding light?
'Tis Love, unchanging, still the same
As first when morning stars shone bright.

And what is Love? Oh! power Divine!
Who formed and holds the wondrous Ail,
Show me who am a thought of Thine.
The corner-stone of Being's wall.

The granite cube of Truth, hewn square
From out the everlasting hills,
Holds in its heart this diamond rare,
Whose radiance ever burns and thrills.

No barriers can hide its gleam
Though mortal thought erects them high.
Its rays through deepest dungeon stream,
And mount in glory to the sky.

What treasures does this Love reveal!
What gems! of purest water clear.
The pearls of price, no hand may steal,
The crown of gold, the silver spear.

Truth, unerring in its power;
The Life, that never wanes nor dies,

That knows no weak, discordant hour ;
And Mind, and all that Mind implies.

This love-light knows no selfish aim ;
It seeks another's, not its own.
And circling in its constant flame
All virtues find their pathway shown.

The *purity*, that thinks no wrong ;
Discernment, 'twixt the false and true ;
Knowing that Good is ever strong,
That Life is always fresh and new.

What tender *patience* brings this Love,
And *charity*, and *kindness* sweet.
The *gentleness* of cooing dove,
The *strength* each rising fear to meet.

And oh ! the glories yet untold !
" Glad tidings of great joy " are there.
Perception marks the Truth unfold ;
Each vision comes an answered prayer.

Dear Love, with grateful hearts we bow
As gleams the day-star of Thy morn,
We seem to see " but darkly," now,
Yet noontide radiance is born.

Our eyes can only view the light,
Our ears can only hear Thy voice,
The mortal " sense is lost in sight."
" Again I say to all ; Rejoice ! "

" Eye hath not seen, ear hath not heard,"
The carnal heart hath not conceived
The power of the illumined " Word,"
The " light " the dark'ning path relieved,

The things the Father hath prepared
For those who love, who understand.
O Thou ! who all our cup hath shared,
Wilt show us how to take His hand ?

THE NEW ORDER.

M.

THE desire of all nations has been for the betterment of human conditions. When this desire has been interpreted selfishly and the few have sought their welfare at the expense of the many there has followed the overthrow of the nation. The world is full of graves where plutocracies and oligarchies lie buried. Not by separating men, but by lifting the low to union with the best can humanity be saved from its perpetual dying, which made the poet question, "Assyria, Greece, Rome, Carthage, where are they?"

The desire for a better condition has shown itself in monarchy and hierarchy, but here, also, by separating man. It has been assumed that humanity was represented by men only, and women have been deprived in various ways of human rights because of sex-distinction. Where the English tongue, the language of liberty, is spoken, it is becoming gradually understood that true humanhood must include womanhood and manhood as one. The efforts to-day to secure cessation of injustice to women, and the proclamation of their human rights are evidences of this thought. A recent writer made one of his characters indicate the union of thought-elements necessary in righteous judgment when he said: "Thou shalt judge with the mind of twelve men, and the heart of one woman." Justice alone may punish crime; Mercy alone may be sentimental over the criminal; but Justice and Mercy united will destroy the evil and reform the doer of it.

The regeneration of the world, the revelation of godlikeness through man, cannot come without completed understanding of Truth. Only in the Christ-consciousness can we be complete, and therein male and female are one. It has often been noted how Jesus manifested the tenderness and holiness of womanhood as well as the righteousness and strength of manhood. Yet his revelation to us was only of the Fatherhood of God. This day has come to us the counterpart revelation of the Motherhood of God, so that the vision of the singer is realized; and, in our understanding,

**"Mercy and Truth are met together;
Righteousness and Peace have kissed each other."**

Ages of misconception are over; less and less will men believe that by hating the brother they see they can glorify the unseen God, for the knowledge of the one true Spirit, the infinite Father and Mother God, has begun to "cover the earth." The type of this "good understanding" is the uniting of man and woman in the conduct of services in Christian Science.

Our Leader followed the "heavenly vision," and sought out the science of Christianity that we might learn to demonstrate the Christ-Truth. Now is the "lost element" restored to Christianity — the power to prove that God is Love by demonstrating the unreality of iniquity, sorrow, sickness, death — that is by destroying all consciousness of them, that God may be All, and reign "without a rival."

The rival, or better, the rebel, is found in human selfhood when exalted by pride. The unprincipled will works only evil. It may be deified and "wade through slaughter to a throne" as king, or, as priest, enslave the consciences of men. Nevertheless, it is the "man of sin" wherever manifested. The lesson from this mental condition is vividly taught in the Bible. When Nebuchadnezzar proudly called himself a creator and separated himself from God by vainglory, the animal mind of the grazing ox was shown to be all the mind he had, and, like a beast, shaggy-haired, he fed with the beasts. The deification of his own imperious will made Saul of Israel cease to be a man and become a sullen, vindictive brute. Herod set himself on high till the people called him a god, but he was humbled in the dust by "the conqueror worm."

Does this rival appear in the church? Verily, in the church the condition of thought named the "man of sin" is manifested. Pride makes distinctions there of caste; pride glorifies denomination; pride despises man and so despises God. The priest is often set apart in office, and clothed with prerogatives like a king. He may wear vestments and insignia of authority. He requires deference in any case, and wishes to be an oracle. If he be successful and popular his followers have pride in him. They invite strangers to hear him, and they congratulate themselves if he be eloquent, as if he were a hired musician. Just so did Israel pride itself in Saul the king, who stood head and

shoulders above other men. They asked for him because they wanted to be like the nations round about them.

In Christian Science hitherto, congregations have been like the congregations round about them, they have had pastors and leaders. In such conditions the evils of ecclesiasticism were liable to infect the new movement; pride, self-congratulation, love of power, desire for distinction, had a chance to crush the impulse of spirit into the petty channel of sectarianism. Israel under a king was merely a nation among others; Israel under God was a power in the earth. The new order has redeemed Christian Science from the dangers of human method and leadership, by making Truth the only leader; the movement will be a power felt throughout the whole earth for Truth is itself omnipotent.

Through the new order, the Revelator and Teacher of Christian Science speaks to the world the message of God's Fatherhood and Motherhood; and that one message is made to declare its character by coming through the voice of man and woman in the words of the Bible and Science and Health. Think what evils are annulled. Neither sex is exalted the one above the other. Class distinctions disappear, for every student becomes the demonstrator of Truth. The errors of human leadership and ecclesiastical monopoly are avoided, for divine Principle alone is exalted and the freedom of the Truth is established. The changing opinions of men or women are not proclaimed, nor can there be the mesmerism of human eloquence. Ignorant zeal, party heat, sectarian pride, false moral standards, and the money power, are driven from the house of prayer. Only the higher sentiments are encouraged by the quiet proclamation of revealed Truth; and its power is known according to the demonstration of the hearer. Listening to sermons as of old, men felt gratified, or displeased with the speaker; hearing the Truth as it comes now with power in Christian Science services, people are healed of their sickness and sin.

The glories of Truth's demonstration bring to our knowledge hidden sin, and make apparent the mystery of iniquity. With utmost vigilance must we watch lest we "sleep as do others," for in the night of drowsiness the thief comes to kill brotherly love. If love be changing to indifference, therein must the devil be resisted earnestly; indifference causes the forth-going of love to cease. "Love one another as I have loved you" commanded

Jesus. He illustrated divine Love in meekness. Such love our Leader and Guide hath shown us and her word to us ever is, "Guard humility."

Only in the silence of humility can the voice of God be heard. Those who hear have understanding and know what the will of God is. They announce the coming of the kingdom of heaven. The announcement for this age has come and men knew it not because there has been no fanfare of trumpets, no processions, no shoutings of the multitude. But it has come, "without observation;" and when the history of these times is written, the most significant event since the Christian era began will be discerned—the new order and the whole thought of which it is significant.

THE FLAME—THE DROSS—THE GOLD.

S. L. M.

"*The flame* shall not hurt thee. I only design
Thy *dross* to consume and thy *gold* to refine."

—*Hymnal.*

THE design of the gospel of Truth is to make men wiser, better and happier.

When this mortal shall drop its material dross, the beams of immortality will cast their light into Error's gloom, dispelling the darkness. Through the "ministry of suffering," we are brought sooner or later to know the fact that the dream in which we now are, is not the true phase of Life.

The extraneous or worthless matter of metals thrown off in the process of melting comes under the name of dross. It is waste or worthless material separated from the better part.

In like manner, in Science, the processes we undergo throw off this material dross. How often on the Emmaus journeys are our "eyes holden" to the beauties of Truth in splendid apparel by our side. The worthless matter of our material self hides from us the lustre of the pure companion whose divine influence caused "our heart to burn within us while he talked with us by the way." True it is that:—

"All world's glory is but dross unclean."

It is the glorious mission of Christian Science to instil in the mind of every one, means and methods by which the extraneous matter with which we are environed in our daily life,—be it in

whatever form it may, in thought, word, sight or deed, — can be thrown off as dross from the purer metal.

One of the apparent phases in this portion of time's dateless calendar is, that all sublunary things will, to a greater or less degree, take on, or accumulate a dross; a useless shadow of concealment of their true value. The diadem in the coronet of royalty sparkling with beauty, is scarcely recognizable in the dull stone taken from the diamond fields of Africa. The flame of an elevated thought guiding the hand of the polisher consumed the dross, and the true stone radiates with brilliancy in the Court of Kings.

One of the stumbling blocks in the way of students of all grades in Christian Science is, the presentation of strong evidence by the physical senses, as to the appearance of things. The dross of appearance which this evidence presents, must be consumed, ere our spiritual eye rests upon the golden Truth.

It is incumbent upon us to consider well these appearances. The tares and the wheat grow side by side. It is ours to be constantly in the harvest field at work, not standing all the day idle, because everything is not to our personal liking. Bearing the burdens of another, where there is any burden to bear, may not be a pleasant duty, but it must be borne. The Man of Galilee was not exempt from this privilege — the disciple should not be above his Master. The Peters will object to the foot washing because the five physical senses say: There's no need of removing the dross by such humility. The rebuking of the Peter thought consumes the dross, and the Wisdom of the Teacher shines upon the dull scholar, while He would impress them with: — "I only design thy dross to consume . . . and thy gold to refine."

As in the material world it happens that gold very readily forms alloys with baser metals, so in the Christian world we often find those in whom the alloy predominates while the real metal is hidden.

It is one of the majestic ways of Truth, that the hidden virtue is brought out and refined, or the hidden error uncovered and destroyed.

"So the pure limpid stream, when foul with stains,
Works itself clear, and, as it runs *refines*."

Stores of wealth are employed in extracting from the giant

sides of our mountains the gold so useful in the commerce of the world, while the mines of Truth are left unexplored by many — alas! too many.

Our dominion over all the earth vouchsafed in the beginning to the man created in the image of God, has apparently become strangely lessened in power by the subtle inroads of material sense, until that golden gem we know by the name of character, is often tarnished with the dross of envy, hatred, pride and sensualism, and the wealth of the spiritual world no longer attracts.

But the angelic messages of Truth which were borne upon the breezes of Divine Love to the patriarchs of old, to the consciousness of the Saint Johns on the Patmos isles in life's desert waste, to the prophets and seers of later times, to the dwellers on the plains near Judea's verdant hills, to Bethlehem's quietude and the manger's holy gift, to the disciples of Jesus on their errands of healing and saving, are to-day borne to the earnest workers in Christian Science whose spiritual ears are quickened to the sounds of the coming of the kingdom of harmony within them.

THE GREAT TEACHER.

W. E. C.

WHEN I was a member of an orthodox church some years ago, the question was asked of a Sabbath-school teacher why miracles were not performed now by Jesus' disciples, as eighteen hundred years ago?

The teacher replied, "At that time it was necessary for those works to be done in order to prove that Jesus was the Son of God, and to show his power so that men would believe on him. But now the gospel has been so widely spread and Jesus so generally acknowledged to be the Saviour of the world, that miracles are no longer necessary to confirm the word."

Now where in the Bible can be found authority for such a statement? We have never been able to find it. All Christians will admit that Jesus is the Great Teacher and came to show us the way of life.

To teach is "to instruct, to inform, to communicate to another the knowledge of which he was before ignorant" (Webster).

For what purpose do we send our children to school? To admire the great display of knowledge shown by the instructor, and believe he is thoroughly competent and qualified for his position? Will such confidence in his ability alone enable the student to rise out of ignorance and obtain the desired knowledge?

Unless he seeks to practise what he is taught and endeavors to make the knowledge unfolded his own through practical application he would never become an eminent scholar.

In the first epistle of John we read that "the son of God was manifested that he might destroy the works of the devil." Now what did he destroy but sin, sickness, and death, and all discord. So they must be the work of the devil or evil, and must be destroyed by his followers, for he says "He that believeth on me, the works that I do shall he do also; and greater than these shall he do." John 14:12. In Mark 16 we learn what are the signs that follow them that believe (understand) his teaching. Are we not admonished to have the same mind that was also in Christ Jesus? become conscious of the same power? Is not the Christ "the same yesterday, to-day and forever?" Do we not need proof to-day that the "Son of God is come in the flesh"?

Through all his teaching by precept and practice he continually bore witness to the truth that God, Good, was omnipotent and devil or evil was the liar and its own father. The disciple of Jesus must obey all his commands. Not to preach only, but heal also those that are sick, as we find recorded in all the gospels.

He taught us that this so-called life in the senses was not life at all, but a false sense of life which must be denied.

"If any man will come after me, let him deny himself, and take up his cross, and follow me." Matt. 16:24.

"Ye must be born again." John 3:7. We must come out of this false sense of life, substance and intelligence in matter, and behold the real man; for herein has the devil deceived the whole world, in believing that Spirit is in matter, evil is real, and Life can end in death.

We learn of the Great Teacher that only in God, Good, is Life; that life eternal is found in the utter destruction of evil, and to be Christlike means an understanding of the principle he taught, whereby we can behold man as God's own image; for that which does not reflect Good is not his child, but the seeming

of evil. "I am the way, the Truth and the Life; no man cometh unto the Father, but by me."

He demonstrated every step of the way to heaven or harmony, by which he revealed the true God and eternal life, salvation from all evil.

We can enter into the "joys of our Lord" only as we are obedient to divine Principle as he was, following in his footsteps, by robbing evil of its seeming power through the realization of the allness or supremacy of Spirit.

STONES IN THE TEMPLE.

J. M. M.

THE building of the Mother Church suggests the thought: How like the building of the temple at Jerusalem, without sound of axe or hammer. The stones were taken from the quarries, and were hewn, cut and polished at a distance from the city, so too, we, living stones, and away from the material structure, are made ready, hewn, cut and polished. Some coming from the quarry rough and jagged, require hard and repeated strokes before the grandeur of the solid rock can be seen; others seemingly coming from their resting place clean and shapely, with but few and light touches needed to make them fit to adorn some important and conspicuous spot.

As the stones in the material, being types of the real, have their varied uses, and places, so we also must occupy the position appointed, be it "turret or foundation stone."

One may stand a lofty and noble pillar guarding the entrance; another placed high in some pinnacle, with spiritual discernment looking out. Or, it may be, simply a doorstep; but none the less useful, and signifying not only humility but understanding.

Whatever the place, each separate stone must be there to make the harmonious and beautiful whole. "A temple not built by hands, eternal in the heavens."

It is generally admitted by the neighborhood that sweeter chimes have not been heard than those on the church of the Christian Scientists. Among all the sounds that can make city life a torment, it is a positive boon to pitch on the musical tones of perfectly tuned bells, such as ring out so joyously from this new church every Sunday. The Arlington Street Church chime, and even the new one at the North end, are not to be named with these melodious bells. Miss Charlotte Hawes should add them to her chapter on our city chimers. — *Boston Herald*.

A PROTEST.

AGAINST THE ILLEGAL AND UNWARRANTABLE ACTION OF CERTAIN OFFICIALS OF DAYTON, IN THE ARREST AND TRIAL OF MR. AND MRS. J. R. HATTEN.

[Communicated]

IF the case of Mr. Hatten had come to trial an opportunity would have been afforded, to prove not only the injustice of the proceedings against him, but the testimonies of many grateful witnesses would have been heard, proving the beneficial work of Christian Science in healing the sinful, the sorrowful, and the sick, in which he has been engaged for several years.

That the Grand Jury has found no bill against him, refusing to sustain the charges made in the police court, proves there were no just grounds for his arrest or trial.

In the name of the law the most sacred rights of conscience and American citizenship, have been unlawfully assailed and infringed.

Not only innocent of any wrong doing, but in the faithful discharge of Christian duty, Mr. and Mrs. Hatten were branded as criminals, and were without even due form of law, in the first instance, arrested and required to appear eight or nine times before the police authorities; twice in the night; three times taken from their home by the patrol wagon to answer to the unjust summons of officials, pledged to the execution of the law and to the protection of the citizens of this community. They were subjected to annoyance, disgrace, and pecuniary loss; but more than all this, suffered from the reproach cast upon the Truth to which they bear witness, in humble, earnest, useful, consistent lives, as followers of their Heavenly Master.

As the sensational reports, with many false statements regarding this case, were scattered broadcast through the press, the public has a right to know through the same medium the result of these arbitrary proceedings, widely advertised in the beginning; and should be promptly informed that the charges were absolutely false and have been so declared by this action of the grand jury, after careful investigation and due deliberation.

The wrong done by publicity given to false accusations, made

through ignorance, may be thus in a measure repaired, and the sense of justice and courtesy of editorial staffs or editors, will prompt many of them at least, to make this reparation. — OLD-CITIZEN. *Dayton Evening Herald.*

MRS. GRAYBILL'S TRIUMPH.

CASE INVOLVING CHRISTIAN SCIENCE HEALING IN ATCHISON IS
DISMISSED.

Special to the Kansas City Times.

ATCHISON, KAN., May 16. — The case of the City of Atchison against Mrs. H. F. Graybill, formerly of Kansas City, attracted the largest and most unusual crowd that ever assembled in an Atchison police court. Moreover, the crowd was composed of high society people. State Senator Price, County Clerk Krebs, ex-Governor Phelps and many others were present as witnesses or sympathizers.

Mrs. Graybill, presumably at the instance of the medical society, was arrested on the charge of practising medicine, as a Christian Scientist, without a diploma from a reputable institution, and without a license, as provided by ordinance.

Hon. H. C. Salmon, city attorney, prosecuted the case, and Hon. James W. Orr, a recent convert to Christian Science, was for the defence. Numerous witnesses, including Dr. Mitchell, the city physician, were examined for the prosecution, but all the witnesses, except Dr. Mitchell, proved veritable boomerangs.

The defence, therefore, introduced no witnesses, and, after brief arguments, Judge Smith discharged Mrs. Graybill. Thereupon there was an unusual scene in court. Men and women almost trampled each other under foot to reach Mrs. Graybill.

Attorney Solomon was the first to grasp Mrs. Graybill's hand, and, as he did so, he remarked: "I am almost persuaded." Ex-Governor Felt said to the judge, as he shook him by the hand: "I thank you as a citizen for this decision."

The citizens regard the prosecution of Mrs. Graybill as a persecution, and there is general rejoicing over the termination of the case. — *Kansas City Times.*

NOTICE.

IF I should see all who call at my door, I should have no time to answer correspondents and attend to other imperative duties. Hence I hereby declare that I receive no calls from visitors except by appointment: and to tease the attendant is not only vulgar, but useless.

Pleasant View, June 17, 1895. MARY BAKER EDDY.

NOTES FROM THE FIELD.

WE take the liberty of copying a letter which accompanied an order for Science and Health, the *Journal*, and a lot of German tracts.

DRESDEN, May, 1895.

Before ordering Science and Health with Key to the Scriptures, I would like to give a short explanation of how I came to know there was such a book. Quite accidentally a certain Mrs. A—— from Providence, R. I., came last autumn to live with the same German family as myself. Mrs. A—— is a thorough believer and adherent of Christian Science, and although I was absolutely ignorant of the existence of such a treasure, I could not help seeing that she owned some things which I lacked. She never discussed health topics, never said the word tired or sick, nor mentioned that this or that dish at table disagreed with or caused her to have indigestion, and what made me wonder more than all was her invariable cheerfulness and contentment which put to shame the fault-finding and discontented ones around her, myself included, and made me long to follow her good example.

At last she gradually let a few sentences drop here and there concerning Christian Science, and I eagerly asked to be told something about it, which she most willingly did. She also gave me her Science and Health, to study for myself, and treated me successfully for headache several times, which surprised me afresh, and made me long to know more of this wonderful Science as it appeared then, but now seems so perfectly natural and simple, — in fact the plain Truth.

I have now been studying Science and Health every spare moment I can get away from my musical studies for the last four months, and cannot express in cold words the untold good it has done for me, both morally and physically. Quite another life seems to be opening out towards me, fuller and more blessed, because I am learning to know that Spirit, Life, is eternal, and matter — mortal thought — nothing, or mere illusion.

For five years I had the headache almost daily, and never expected to get rid of it, until I found Christian Science, and since

then have scarcely experienced an ache of any description, and to take medicine now seems utterly absurd.

I understand the power of Truth so far as to be able to help myself and other members of the household when asked, and look forward to the day when I can call myself a Christian Scientist with unspeakable pleasure; my chief wish and aim is to be worthy that distinction.

That a "few grains" of Truth works marvels, has been most clearly proved to me this last winter, seeing what a marked and yet indefinable change has come over each member of the German family in which we live.

At first they ridiculed and even feared Science; imagined it some sort of witchcraft, but by degrees they have changed their views to such an extent that when ill, ask to be treated, and are always alluding in little, stray words to Science, among themselves, which proves that the seed has not fallen on rocky places, and makes me feel happy at the idea that perhaps Christian Science will get a start in Dresden, and may in time spread through Germany. Of course in time it will be conqueror of the whole world.

Is Science and Health translated into German? If not is there any likelihood of its being done soon? because I know of a German or two, who are most anxious to study, and learn what it is about. — D. H. W.

I HAVE been helped so much by the *Journal* that I wish to add my mite. I have so much to be grateful for, and there is so little I can do to demonstrate my gratitude!

I have been delicate from childhood, as I inherited it. Six years ago I took treatment, and have been stronger since, but did not discern principle, and soon went back to medicine, as I supposed it was like other means only benefited for a time. I had no opportunity to meet any Scientist to talk about it, as my treatment was absent treatment, but after a time, medicine gave such slight relief, that my relatives thought I would be as well off without it, although they knew nothing of Christian Science.

About this time I read a book on the wonders of prayer. I began to pray in earnest to be shown what I should do. Finally in the night the words came to me, "Wait on the Lord, wait, I say, on the Lord." I could not tell what that meant. After considering one day where to apply for help, I decided to

see what the Scientist said as one had come to town over a year before.

She said we might all be healed and learn how to keep well. My husband had a claim for thirty years; he did not consent at first to take treatment, but did after a time. While he and my daughter were not healed immediately, they were relieved greatly, and were able to demonstrate for themselves.

I was healed in a short time, and walked five miles in six weeks after first taking treatment, when before I could scarcely walk a few blocks. My neighbors and friends were all astonished at the change in me, and I was not slow in telling the cause of it, as I felt that I wanted to tell it all over the world.

While the physical healing and freedom from the great burden of care and anxiety is great, it is not to be compared with the spiritual healing. — MRS. A. E. I.

An instance may not be amiss to cite one demonstration of the great interest that the children have manifested toward the Testimonial "The Mother's Room."

One dear little worker, a boy of about ten who had been faithfully placing his little earnings in the Sunday school box, was told that the next week would close the contribution to be sent by the children from this church; but the next day came the letter calling for "demonstrations" to be forwarded immediately; when the next Sunday came, the little "disciple" had his offering ready and learned that the sum for the Christmas offering could not be held longer, and his would be now too late in sending. It was a hard demonstration over disappointment for the little boy, but his "Good Thoughts" coming to his help, comforted him, and a little later the sum intended for the "Mother's Room" was employed to buy his first Science and Health with Key to the Scriptures, which he eagerly reads with the understanding.

The first part of the year fifty cents was sent for tracts, the children each taking one to give to some one whom they wished to interest in Christian Science.

What may not be expected of the rising generation that grow up in the Truth? May we all learn to look to Science and Health as our staff, and to the dear Mother, as our Leader, with the same childish simplicity as do the children. — M. W. OGDEN, TACOMA, WASH.

PERHAPS it may interest and encourage some of the small churches scattered throughout our land, to know how our church has struggled, and is succeeding at the present time.

We received a charter from the commonwealth in September, 1893. We started with four members. For several Sundays this small number constituted our congregation. Error seemed to cry out — "See your empty chairs, you will never see them filled."

But Truth is mightier than error, and with this thought in mind, we continued to hold services every Sunday. One by one others came in, our chairs were filled and more had to be purchased, and now our congregation numbers from twenty-five to thirty-two. The April *Journal* was received, and in prompt obedience to our Leader's command, we began the first Sunday of the quarter with the new form of service.

The public thought is changing and a general desire to know more of the Truth is expressed. Through this society we are able to circulate a large number of tracts and *Journals*. We also have a box of literature in some of the waiting-rooms in the railroad stations. In this way much good seed is being sown that some day must bring forth an abundant harvest. — R. T. L., NEW BEDFORD, MASS.

THE little child alone in the dark is afraid. He imagines bears and goblins lurking on all sides ready to devour him, and in an agony of fear cries for help. The cry reaches the ear of the watchful mother, who brings into the room a light, the monsters vanish and he falls asleep, assured of her protecting care.

So poor mortals groping in the darkness of material sense, see sickness in all its forms; sin — from which we fain would escape, — and death the inevitable, attacking us on all sides, and in this agony of fear they cry out, searching for a higher source than our material environment, for help.

That cry reaches the great heart of Love, the light of Truth comes into their consciousness, and they realize that the goblins of the darkness never existed, much less could attack them, and they rest in the assurance that God is light, and in Him is no darkness at all. — L. W.

A LITTLE over one year ago I sent for one dozen copies of Science and Health with Key to the Scriptures. Since then I

have sold all of them; surrendered my license as a local Methodist preacher, attended a class taught by one of Mrs. Eddy's normal students, and have been a constant student of Science and Health.

I have had some good demonstrations, and am endeavoring to give up all for Truth. I am sure our beloved Leader has given us the Truth to understand and live by, which is the one desire of my heart. I have been reading the *Journal* for some months, and as a Scientist could not afford to be without it, I have been able to secure some subscriptions for it, and hope to get others soon.

From this time forward, I am with you in this glorious work, and am beginning to see the freedom which makes free indeed.—
D. M. CREIGHTON.

It is a little over one year since a very esteemed friend, of this city, invited me to partake of the heavenly manna contained in the revelation of Science and Health with Key to the Scriptures. I had up to that time been a victim of many years standing (fifteen) of hip joint disease, eventually confining me to my bed, where I had been ten months when the "book of prophesy" was opened for me. I was not long in finding the light I needed, that gave "feet to the lame," enabling me now to go, move and walk where I will, without crutch, support or of any bandage description, save the staff of Divine Science.

In proportion as my thoughts are occupied with the work in Science does the peace and joy inwardly come that transforms the blight of error externally.—T. G. K., TACOMA, WASH.

THE following is an extract from the letter of a former pastor, to a church member who asked for a letter from her church, as she wished to unite with the First Church of Christ, Scientist.

"If you will go to Columbia and take a three years' course in nerve physiology, and another three years' course in experimental psychology, then,—and not until then,—will you be competent to say, you have given the matter studious consideration. . . . Your life in our church was very lovely and helpful and I am not afraid of results."

In reply the lady wrote:—"I am reminded that the unlettered fishermen of Galilee were Christian Scientists before the existence of Columbia College, and were I to adopt your sug-

gestion to wade through its physiological and pathological courses, I am sure that my last state would be worse than the first."

THE recent arrest of a Scientist in our city has brought forth more evidences of kind thought for Christian Science, than it has of adverse opinion. I will present one instance.

The pastor of one of the city's large churches met a Scientist who had been a former member of that church. Opening the conversation with great cordiality, he assured her of his interest in the case; said he had read the account of the Buswell trial, which the Scientist cited as a typical case.

The conversation ended by his remarking that he thought people were ready to-day to let one another think for themselves.

A great many of the former attendants of this church are now found regularly at the Christian Science services, and this voluntary and unsought expression of good-will was most gratifying. — A. H. W., KANSAS CITY, MO.

DEAR *Journal*: — I have done much traveling (14,000 miles) in the past nine months; and with one or two exceptions I have not seen notices of the location or address of Christian Science meetings—or practitioners in the hotel frames, supplied for the purpose of such church notices.

Many travelers waste their Sundays for lack of a place to interest them. I think a small notice in a neat separate frame, such as I saw in Tacoma, hung near the large church frame in hotel offices, would bring many into the meetings. — G. H. T.

EXTRACT FROM A LETTER. "Pulpit and Press just received. Am particularly impressed with "Note," page 28, line 31, and Mrs. Eddy's reply to Director's presentation and invitation. What an example for D. D.'s and what a sentiment flung in the face of the men who preach that Christian Science is not Christian! These are wonderful times, and happy are those with Wisdom enough to see this. The *Journal* grows dearer each month." — D. N. M.

As I read the notes from the field, it gives me courage to tell how much good Christian Science is doing here.

We are ten in number, who meet three times a week to study the Bible and Science and Health with Key to the Scriptures.

We expect some one to lead us soon, and there is a good field for the work. — G. W. W., ASPEN, COLORADO.

EDITOR'S TABLE.

NEVER was a profounder truth uttered than that by Paul when he declared that "the wisdom of this world is foolishness with God." He preceded this remark with another which led directly to it: "Let no man deceive himself. If any among you seemeth to be wise in this world, let him become a fool, that he may be wise." This declaration of Paul is based upon the repeated asseverations of the Scriptures, including those of Jesus, that there is no true wisdom apart from God, who is the supreme Wisdom.

Human wisdom is at best but relative; and to the extent that it is relative it is mixed with error. Human wisdom consists of human concepts, and human concepts are mere human speculation. Every concept founded in that which is apart from God, is premised in error. Error in premise of necessity leads to error of conclusion. So that all of merely human wisdom is premised in delusion. Yet so strong is this delusion that self-deceived humanity has ever fancied, and is ever fancying, that it has a wisdom, a prescience, and a mind distinctively its own, and upon which it can rely for certain guidance.

To destroy this delusion is the work of Truth, — that Truth which is of universal application, because it is infinite, immutable.

Jesus was the personal demonstrator of that Truth in a degree above and beyond that of any other personality. His mission was to show mortals that their wisdom, in and of itself, was foolishness, because based in folly. This folly is the belief that limited human understanding, otherwise the evidence of the personal senses, can testify of anything that is real, tangible, or permanent. Itself delusion, it can testify only of the delusive. Every attempt of personal sense, or human wisdom to define things is therefore a failure. That which begins in delusion must end in delusion. Human knowledge, so-called, is equally delusive with human ignorance. A false concept on the highest intellectual plane is no greater an approximation to Truth, than a false concept on the lowest intellectual plane. Every human concept is but a human belief; and human belief is a mere phantom, changing at the dictate of caprice, fancy, or will. Human

knowledge is human education, and human education is but educated belief. What is good education in belief to-day is bad education in belief to-morrow. What is good educated belief in one decade of human experience is vicious educated belief in another decade. What seemed to be and was generally accepted as the highest degree of wisdom along many lines one hundred years ago, to-day, is as generally regarded as the sheerest nonsense.

How foolish then to pin our faith to human wisdom! But what is the remedy? If we may not trust to human wisdom, or those channels through which wisdom is supposed to be imparted, namely, the personal senses, how shall we know or how shall we learn anything? We answer that the only wisdom upon which mankind can rely is that which comes from God, the supreme Wisdom, through revelation.

If this be true, it will be asked, how shall revelation come?

Of necessity it must come through human personality. It could not otherwise be apprehended of mortal sense. The so-called works of nature do not reveal God to man. Material sense can no more comprehend "nature" than it can "nature's God." Hence revelation has ever come through personality. The patriarchs of old were the media of divine communication with mankind. Jesus and the apostles were the media of later times. In some measure divine Truth has in all ages been imparted through persons who have so far risen above the evidences of physical sense as to become, in greater or less degree, transparencies for the reflection of divine Truth. In no single instance, however, has this Truth been reflected through the merely human or mortal understanding. It has been, is now, and ever shall be, super-sensual.

Our proposition then is, that human wisdom is entirely apart from revelation, and whatever of revelation comes, is the result not of fleshly, but of spiritual perception or discernment. All there is of so-called human knowledge, entitled to the name of knowledge, is that which has been divinely imparted through revelation.

It is an unquestionable historical fact that heretofore most of revelation has come through men. Must there not have come a time, when in the eternal fitness of things, Woman should become a medium of divine revelation? That such a time must come is clear from the fact that God created man *male* and

female. There can be no whole man without the female. Genesis is authority for our claim; but it by no means rests there. Revelation expressly declares the appearing of the Woman of the Apocalypse. The only possible question is as to when this Woman shall appear. We cannot in this article, go over all the ground upon which we base our belief that this Woman has appeared, and is now with us. There are numerous indicia, both in the Scripture, and outside of it, pointing to these as the times of her appearing. It is sufficient for our present purpose to point to that one indice which, to every Christian Scientist is evidence conclusive, and that is the coming to this age of our text-book, Science and Health with Key to the Scriptures. The wondrous results of this book in uplifting humanity and bettering the conditions of the race, sufficiently attest its divinely revealed origin. How could this book come? It must come through a person; and in the divine order above indicated, that person must be a female.

What then is our rational conclusion? what the logic of this latest revelation? That she who wrote the revelation is the Revelator! Surely the medium of the revelation must be the Revelator in every instance. It is upon this premise we declare that the Reverend Mary Baker Eddy is the divinely appointed instrument of the higher revelation which has come to us.

Our conclusion then is, that in so far as we understand and accept this revelation, and recognize the Revelator, we are attaining to true and lasting knowledge; knowledge which is above human premises, beyond human hypotheses, apart from the changing and shifting views which are born solely of human conceptions and are lacking the essential qualities of inspiration. We bear constantly in mind, however, that this higher revelation is but a better and truer interpretation of the Bible, for the merit which is claimed by its author for Science and Health is the fact that it is based wholly upon Scripture.

PROFESSOR C. C. EVERETT of Harvard University in a recent article published in *The New World*, of Boston, bearing the euphonious title of "The Devil," after tracing his history from the early superstitions of the race down through the varying stages of human conceptions, makes certain deductions which are not uninteresting from the Christian Science standpoint. The following is extracted therefrom: —

"The fact that the devil was gradually evolved has been generally overlooked. This oversight has introduced a singular confusion into the later thought of him. It has been assumed that the various characteristics that he possessed at different times belonged to him permanently and collectively. Thus the most contradictory functions have been ascribed to him. . . . The devil seems to fancy that if he will imitate in any way the divine methods he will share the divine omnipotence. The ape that turns over the leaves of a book as it has seen a man turn them hardly realizes, we may suppose, that it is not doing what the man did. The devil of superstition had his sabbaths, and his convocations at which he received the homage of his followers. So sin strives to imitate or to use the methods and the machinery of righteousness. The kingdom of the devil is simply an inverted kingdom of God, in which selfishness is the uniting power instead of love, and to the upholders of the kingdom this seems to furnish the strongest bond of union. This stupidity of the devil, this shrewdness, so sharp that it defeats itself, this sight that is without insight, this assumption of omnipotence by one who is a vanishing element in God's universe, may be associated with an inner contradiction that underlies the entire notion of the devil. He seems to be something, yet he is really nothing. The most profound theologians have insisted that sin is a lack rather than a presence. . . . Sin, then, is negative and not positive. This is well illustrated by the fact that originally the devil was the incarnation of darkness, while darkness is only the absence of light. . . . When we consider that Goethe recognized fully this aspect of the devil, the personality of Mephistopheles, the incarnation of a negation, is seen to be one of the most marvelous creations of genius. Of course this inner recognition must at last become recognized. A mere negation cannot exist. Thus the devil has always carried within himself the elements of his own destruction."

Among his other deductions we find the following:—

"Sins in general are simply concrete. They are the yielding to this passion, the failing to yield to that impulse. So soon as their common element of sinfulness is abstracted, is put over against the separate acts and embodied in a real person, then the idea of sin, as such, is aroused as it could not be under other circumstances. See, for example, how different our thought of the world is since we have reached the idea of matter which is

simply the abstraction of all objectivity. The world has thereby become mechanical as it never was before. Spirit being recognized as the element of life, we speak of matter as dead. As the abstraction of matter brings to consciousness the material aspect of the world, so the abstraction of sin, in the form of the devil, brings to consciousness the sinfulness of the world."

It will be readily seen by the Christian Scientist that Mr. Everett's ultimate deduction is that sin and matter exist only as a human belief. Therefore, he would be bound to say that as human belief changes, sin and matter change, and when finally the human belief is destroyed, there is neither sin nor matter. In other words, "the abstraction of all objectivity," could no longer exist even as an abstraction.

On behalf of the treasurer of the Mother Church, we take occasion to remind the members of the following resolution passed by the Church Committee on July 25, 1893.

"That every member of The First Church of Christ, Scientist, in Boston, Mass., shall pay a per capita tax annually of not less than one dollar; to be paid on or before October first in each year."

It will be observed that this tax is a yearly one, the purpose of which is to aid in defraying the current expense of the Church. While it is not less than \$1.00 per year, it may of course be as much more as the member can afford or sees fit to contribute.

To those applying for membership we wish to say, Do not send your per capita tax until you receive notice of your admission.

Please bear in mind also that all remittances to this fund should be made to the treasurer, Mrs. Mary F. Eastaman, C. S. D., 85 Broadway, Chelsea, Mass.

"Not because I desire a gift; but I desire fruit that may abound to your account."—PHILIPPIANS iv., 17.

WE request that those who send us newspaper clippings accompany them with the name of the newspaper. Unless they do we cannot make use of them. We again mention that we do not publish articles unless the name of the author is sent us. We must know who the author is.

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"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

VOL. XIII.

AUGUST, 1895.

No. 5.

WORDS FROM THE MOTHER.

BELoved BRETHREN:—

People coming from a distance expecting to hear me speak in the Mother Church are frequently disappointed. To avoid this, I will hereafter duly notify the Directors when I shall be present to address this congregation, and the clerk of the Church can inform correspondents. Your dual and impersonal pastor, the Bible, and Science and Health with Key to the Scriptures, is with you, and the life these give, the Truth they illustrate, the Love they demonstrate, is the great Shepherd that feeds my flock, and leadeth them "beside the still waters." By any personal presence, or word of mine your thought must not be diverted, or diverged, your senses satisfied, or self be justified.

Therefore beloved, my often coming is unnecessary; for though I be present, or absent, it is God that feedeth the hungry heart, that giveth grace for grace, that healeth the sick and cleanseth the sinner. For this consummation He hath given you Christian Science, and my poor labors and love. He hath shown you the amplitude of His mercy, the justice of His judgment, the omnipotence of His Love; and this, to compensate your zealous affection for seeking Good, and for laboring in its widening grooves from the infinitesimal to the Infinite. . Yours in Christ,

MARY BAKER EDDY.

Pleasant View, N. H., June 28, 1895.

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THE NEW PASTOR.

LANSON P. NORCROSS.

TWO remarkable things signalized the advent of the year 1895. One was the dedication of the Mother Church edifice in Boston. The other was the substituting of a new Pastor for that Church. And now the order has become general, so that henceforth we are to have in all our churches or societies, the Bible, with its illuminated Key, Science and Health with Key to the Scriptures, for our preacher and pastor. Many Scientists supposed that it would be made universal at once, or at the time it was appointed for the Mother Church. They regretted that such was not the case. But there must be method or order in all true Science growth.

All may not perceive why, yet there is a peculiar fitness in beginning at our *Jerusalem*; then extending or reaching out to the branches of the universal church.

I believe it to be true that all genuine Scientists expected that some time said text-books would be appointed the universal pastor and preacher. Doubtless we did not all look for it to come as soon as it did. It might not be correct to say that at first all Scientists desired it for their pastor. Doubtless many did. But we must make allowance for the inertia of the material senses. It is expecting too much to ask that mortal mind, drilled for ages under the dominion of the five personal senses, and which has heard or thought it heard, so many entrancing chords in the mammon-worship of the centuries, should at a single bound, be willing to relinquish, without a murmur of dissent, its long established order of service, and adopt one that is so radically at variance with all that is familiar to personal sense. It denotes the prodigious growth that Science has made, and the powerful hold it has on men, that such an order could be adopted with so little chemicalization — with so few

notes of discord. Really it is one of the marvels of the age. It shows that we stand near the threshold of the latter day glory.

But why did it come so soon after its adoption in the Mother Church? Why was not its universal use postponed? Because this is a marvelous era; because we are ready for it, and not to adopt it would expose us to dangers which happily thereby are averted.

What unseen influence led to its adoption? It was a voice hidden to material sense speaking out of Heaven which reached us through the clear, incisive, emphatic voice of God's Messenger.

Truth everywhere is omnipotent, but it never loses sight of its divinely chosen oracle to the world.

Did any one expect that such a revelation, such a new departure, would be given? No, not in the way it came, although in a dim manner some may have caught the impression that the old order would not forever continue. A former pastor of the Mother Church once remarked from Chickering Hall platform that the day would dawn when the current methods of preaching and worship would disappear, but he could not discern how, when, or in what manner they would be superseded, or what higher agencies would supplant them. Such disclosures are too high for us to perceive. It lies not within the students' province to apprehend this. *To One alone did the message come.*

What are the benefits that will flow from this new order of divine service? Why is it best that the sole preacher throughout the world shall be the Bible, and Science and Health with Key to the Scriptures? A few of the more weighty reasons as they appear to the present writer are herewith subjoined.

I. It does away with personality in the pastorate. It substitutes for it the spiritual impersonality of Truth. What Christian Scientist does not see in this a tremendous gain—one with far reaching results? He who thinks deeply must see that this of itself is sufficient cause for

ordaining it. The curse of Christendom has been largely that it extolled its great pulpiteers. Beecher, Phillips Brooks, Spurgeon, Talmage, afford abundant proof that frequently the brilliant preacher outshone the church or denomination that claimed him. The great man's towering personality overtopped all else, so that the precious Truth he was set to proclaim was hidden in the dazzling brilliancy of the messenger. Was there no danger that sooner or later this might not be one of the rocks that would imperil Christian Science? Have we not discovered indications cropping out in some of our churches which plainly showed that we would be worshipping some illustrious orator who should be drawn into our ranks by and by, when the Science thought began to be more popular? Even as it is, we have seen indications of this personal idolatry. But this new pastor and preacher,—the Bible, and Science and Health,—will never be spoiled by this adulation, this hero worship.

II. It gives to the churches of the world one Pastor, and but One. This is an immense gain. Do any of us estimate what a gain it is? It is doubtful. Even when one's personality is not obtrusive, have we discovered that having so many pastors or preachers affords opportunity for error to creep in and hide the power and splendor of Truth's omnipotent voice? We know well that most, if not all, the pastors in our ranks did not mean to intrude their personal opinions upon their hearers, but how could they help it under the former method?

The remark has been made of this and that pastor who ministered to a Scientist congregation: "He is as impersonal as mortal man could well be." Even so! It was well stated, "as mortal man could be"; for is it possible for material sense to be impersonal? Doubtless the preacher meant to be impersonal in all he said, but he was under the stress of limitations.

Since this new order of service came in vogue, many of the pastors in our Christian Science circles have related their experience. They have told how difficult they found it to

prepare their sermons, and how difficult to find either words or thoughts in which to convey their message. All of which goes to show that, in advance, the divine thought was touching us all and preparing the way for the new evangel of Truth, which is to convert the world to the paths of Life and Love. This impersonal Pastor and Preacher will give to the words of inspired Truth a meaning and volume of power mankind never dreamed possible. We all know that one of the difficulties under which the Christian portion of the globe are laboring to-day is for some blessed assurance that the Scriptures are in deed and truth the Word of God. Countless methods and divers arguments are employed to establish the fact. "*Cui bono!*" what do they prove? Nothing. But as the people listen in our Christian Science audiences, (already they are being attracted thitherward,) to the calm, sweet, majestic words of these two powerful witnesses,—the Bible and Science and Health,—the doubt and dissent, with their fear, will be dispelled. Not at first, perhaps, but very soon the depth of meaning, the matchless fulness of these two witnesses will be felt, and all men will hear and be comforted and blessed.

III. Closely connected with the foregoing point is the thought of Unity and Harmony that will flow therefrom. It will serve to bring all believers not only into one place but into one thought as well. This is a point that cannot be over-estimated. While the old method prevailed, it was impossible to secure any such result. That served well its purpose, and well do we know that our Science pastors did the best that was in them to bring about a better state of harmony and peace. What could they accomplish in this direction? Imagine there being over a thousand churches of our order in the world, each having its own individual pastor, each bringing out his or her own individual message for the day with the individual interpretation thereof! What dissentient voices would have been heard! How was it possible for many minds to do otherwise? How could personal sense attain any other result? But henceforth we shall have one Pastor, preaching one grand, all-harmonious discourse

or sermon, which in time will roll in melodious cadences around the globe.

Some may think this a misfortune, since the wants of one congregation at some particular time may not be that of another, but when we consider that the real needs of humanity are everywhere the same, it will readily be seen that the glorious Truth that feeds universal humanity will sustain and nourish every individual consciousness perpetually.

IV. A more powerful thought is, that this new order of service will do more towards wiping out rival factions and schools than all other agencies combined. Nothing causes so great pain to the loyal Scientist; nothing creates so much doubt and dissent in the world at large, as this sense of divergence. The earnest, honest beginner is puzzled over it, so that he can scarcely tell to which faction he ought to give adherence. It can hardly be denied that many so-called teachers and lecturers advocate doctrines that are at variance with the Scriptures, and Science and Health, yet they do it with arguments and illustrations that seem wonderfully akin to our own. At least, so it *seems* to unskilled ears. They *appear* to the novitiate fully as earnest, honest, zealous as the adherents of the Truth. Many of them are adepts at the art of putting things, and they can marshal eloquence and learned ingenuity in stating their position. How is the learner to distinguish between their plausible methods and speech and our own? Oft-times he cannot. But it will be utterly impossible for the cheat to be sustained for a great length of time after the new, divine order becomes thoroughly established. What book save Science and Health could be substituted as a companion for the Bible? Let any other be tried, and it will fall to pieces of its own clumsiness.

How heartily and joyfully is the new Pastor being welcomed in all our congregations! Churches and communities that said, three short months ago, if it were substituted for the old way, it would result in empty houses (one critic declared that there would be no necessity of enlarging the church edifice in his section as was contemplated), are now hearty sympathizers and adherents of the new Pastor.

LOOK TO THE UNSEEN.

JOHN B. HOUGH.

TO one who has gained any understanding of the Principle taught by Christian Science, it seems strange that the Bible has been read during all these years with so little real conception of what the words actually teach. I am not one to cry down other systems of religion, or make sweeping charges against others. The old systems contain much that is good; but does it follow that because they are good, there is nothing better?

This is an age of progress, and shall we admit that there is advancement on all other lines than that which, of all others, is most important? that which not only concerns us now, but is of eternal moment? Is it reasonable to suppose that we may transact all ordinary business upon new and improved plans, but that in spiritual things we must follow in the steps of those who have gone before, asking no questions for conscience's sake, suffering from a belief in the countless inharmonies of the flesh, the belief that sickness is sent upon us by God, that we must bow down before and be governed by all the laws of heredity and contagion which mortal mind, not God, has made? Shall we subscribe to creeds and doctrines, and make them the rule of our life, simply because our forefathers endorsed them? Does the practical business man of to-day say, What was good enough for my parents and grandparents, is good enough for me? Is it not time that Christians awoke to a realizing sense of the Truth as it was taught by Jesus? Is it not time for us all to wake up and be wiser in spiritual matters?

Paul divided the universe into two parts only, the seen and the unseen. It is safe to say that few have any distinct idea of the line which divides the seen from the unseen. Indeed, I believe it true that the majority of people, even among the thinking classes, give this subject no serious consideration.

What are the things that are seen? They are those things which the five physical senses tell us are real; and yet we learn in Christian Science that Paul meant that the things of personal sense were the temporal and therefore the unreal. Hence his injunction to look to the unseen and eternal. From the material or mortal standpoint this seems contrary to reason and what men so delight to call, common sense, but it seems so only because we have been in the habit of looking at this subject (if we have looked at it at all) from a wrong standpoint. We have taken it for granted that the testimony of the physical senses was true, when in fact, it is untrue, having no real existence.

What are the things that are not seen? The physical senses cannot see our thoughts. Yet what an important factor is thought! Jesus said, "As a man thinketh in his heart, so is he." How essential then that our thoughts be right! That they be upon lines that are elevating. Do we realize the imperative need that our thoughts be not upon discordant, unhealthy, sensual and carnal things, but that they be upon "those things that are above"? If we desire to lead a healthy, harmonious life and have a healthy, harmonious body, we must cease to let our thoughts dwell upon sickness, sin, and death, and must entertain only thoughts of health, holiness, harmony, Life, Truth, and Love. Thus emptying ourselves of self, we shall be filled with thoughts of Christ-Truth. We shall learn to place dependence on Him.

There is an erroneous idea prevalent that Christian Science is simply a system of healing of the body only; but this is only a part of the truth. It does heal bodily ailments. I am in position to speak of this from personal experience. I shall not rehearse what a physical wreck I was before I learned of Christian Science; how I had tried in vain many physicians of prominence who were specialists, and how I grew worse all the time, until I was advised by the wife of a prominent Presbyterian clergyman (who baptized me in my infancy), who had herself received great benefit from Christian Science treatment, to try it. I did

so, and was benefited in a marvelous manner. I found that Christian Science teaches a Principle that can be demonstrated, not an empty theory that can be preached, but not practised.

Can any one blame me for being enthusiastic about that which wrought so wonderful a work in and for me? Why, if I should hold my peace, I should feel that the very stones would cry out against me! I can never do all that I desire toward carrying these good tidings to others; to have them understand that they can be healed of all physical inharmonies, and can be so uplifted spiritually that they will indeed be new creatures.

The time has come when we must look facts in the face. Let us not be afraid of facts. They are stubborn things and are vastly more satisfactory than theories. The fact of the superiority and dominion of man's spiritual nature over the physical, is one to be remembered, for it helps us to overcome the latter.

Prof. Dana of Yale College, some years ago wrote as follows:—

"It is my confiding belief that all law is law by divine appointment, for a divine purpose, and that all force is the ever-active divine Mind." A contemporary of his also wrote thus:—

"In proportion as you live within the environments of your physical being and the immediate tangible circumstances by which you are surrounded, in that proportion are you a spiritual pauper; but in proportion as you live out of and above the limitations of the flesh, out of and above these enslaving environments, are you enabled to touch the interior centers and feel the divine influences and emotions that breathe and sing from the bosom of God."

In proportion as we thus live we are reflecting God, and if we reflect God, we must reflect health, strength, knowledge, power, goodness, and Love. We need fear no evil for God is omnipresent.

Many say: "Oh! Christian Science is too much of a load for me to carry; I cannot carry such a burden, it is too

exacting." They should call to remembrance the fable of the birds, which relates how the birds were first made without any wings, and when the wings were offered them they refused them because they were too heavy; but after they tried them they found that instead of being a hindrance and a weight, they enabled them to soar above the mists and shadows of earth into the clear sunshine above the clouds. So we find in Christian Science that we are helped to rise above the errors and darkness of this world into the Light of Truth as it is in Christ Jesus our Lord. We find that it so opens to us the word of God that we see therein the Way of Life. It gives us such a longing desire for Truth that we are glad to put aside earthly ambitions and the so-called pleasures of the world, that we may have more time to devote to its study and better understand its Principle and demonstrate it.

The simple fact is that as one studies this Science it becomes so fascinating that the student ceases to enjoy other studies as he once did, and desires to devote every moment at his command to this. No one can understand how interesting the Bible is until he studies it in the light of Science and Health with Key to the Scriptures. Thus studied, what was before dull and meaningless becomes big with instruction and intelligence. One then finds that the Bible is the open door to all true wisdom; that it contains that which is satisfying, and oh, how much that means! How unsatisfactory are the cares and pleasures of the world! We can see the look of discontent on the faces of those who are chasing after material enjoyment; they are never satisfied, "for the things which are seen are temporal." It is only as we look to the spiritual — the unseen — that we find lasting joys.

Jesus the Christ is often called our Master. We are too apt to associate with the word Master the thought of one who is dogmatic or arrogant; but in Jesus Christ we serve a Master who is "touched with a feeling of our infirmities," for "he was tempted in all points like as we are." Our Master is Love.

Many people are so entirely occupied with the things that are seen and temporal that they have no time to think of the unseen and eternal. They are so fascinated with their money-getting and pleasure-seeking that they are fairly mesmerized thereby. They are under the spell of evil to such an extent that the real and eternal has no fascination for them. Money is their god and money they must have ; or if they have it not, they must pretend to have it, and thus by false pretenses, and perhaps questionable methods, they will assume a style and position which brings nothing but worry, discontent, and anxiety, and these often lead to crime and disgrace. The state of mind of such people is aptly described in the familiar song : —

“ Backward, fly backward oh tide of the years,
I have grown weary of toil and of tears, —
Toil without recompense, tears all in vain,
Backward, and give me my childhood again.

I grow weary of dust and decay,
Weary of flinging my soul's wealth away,
Weary of sowing for others to reap, —
Rock me to sleep, mother, rock me to sleep.”

We know, however, that these people instead of being “rocked to sleep,” need to be *awakened*. They have been asleep too long already. They have been in a dream, chasing after shadows and unrealities. Let them now arouse themselves and look not at the seen, but at the unseen.

NOTICE.

If I should see all who call at my door, I should have no time to answer correspondents and attend to other imperative duties. Hence I hereby declare that I receive no calls from visitors except by appointment: and to tease the attendant is not only vulgar, but useless.

Pleasant View, June 17, 1895.

MARY BAKER EDDY.

THE TEMPTATION.

J. J. ROME.

O SON of man, what thoughts had'st thou,
As near some solemn mountain brow,
Out in the dreary wilderness, alone
Thou did'st abide in prayer? But One,
There was with whom thou might'st commune.
Did doubts or fears at times thy heart assail,
To try thee; if like other mortals frail
Thou could'st be tempted to give up the fight,
And let the evil over-rule the right?
Did there come nights when darkness would enshroud,
When all around seemed naught but one dark cloud;
When hope seemed blotted out, and when thy task
Seemed but some great mistake, and thou would'st ask,
"Why am I here? What good can I attain?
Do not my efforts now seem all in vain?
Why am I thus shut out from all my race?
Must I not meet my fellows face to face
If I would give them aid?"

How long doth seem this night, will morn ne'er rise
And send some brighter gleam across the skies?
Still would'st thou struggle on through night, through day,
And as temptations 'rose, cast them away
Behind thy back, and say, "Thus it is written."
Nor once did Satan take thee unawares, but still,
Found thee awaiting faithfully the Father's will.
When *Diabolos* would present for bread a stone,
Thou said'st "'Tis written, man shall not live by bread alone,
But every word that from God's mouth proceeds
The heart of man both cherishes and feeds."
Or, when earth's kingdoms, and their glories all
He'd offer, if thou would'st before him fall
And worship him, thou bad'st him then depart,
For with the whole mind, soul, and heart,
One God alone must all men love.

Thus wast thou armed to meet the tempter's snare.
 With purity unsullied wait thy Father's care.
 Nor did'st thou wait in vain, soon angels came
 To minister. These thoughts aflame
 With love and inspiration, new strength instilled,
 Till thou wast fully with the spirit filled.
 Well fitted for thy mission now, to heal and teach,
 And to poor humankind the Gospel preach.
 Thus in all points tempted like as we,
 We find in all our trials thou canst be
 A help and stay.
 May we be faithful, following on to God,
 Treading patiently the steps that thou hast trod,
 And watch and pray,
 Laying at last, as thou, the flesh-man down,
 Gaining our great reward, — from cross to crown.

EXTRACT FROM A LETTER TO THE REV. MARY BAKER EDDY.
 I can assure you that it gives me no ordinary pleasure to be able
 to write you that our blessed book, Science and Health with Key
 to the Scriptures, can now enter Canada free of duty. The out-
 look seemed dark for a time, as we had an absolute refusal at
 first. I took the stand that it was our prayer and service book,
 and they had no right to discriminate against us. To-day I
 received word from Ottawa that Science and Health would, ac-
 cording to my request, be admitted into Canada free of duty.

— D. S. ROBB.

ALL honor to Judge Smith for his upright and manly decision
 Thursday morning in the case against Mrs. Graybil, the Christian
 Scientist. Judge Smith has decided that Atchison is not yet
 ready to go back to the days of burning or drowning quakers
 and witches. He saw the difference between persecution for
 opinion's sake, and prosecution for revenue.— *The Champion*,
 ATCHISON, KAN.

UNDER the storm and the cloud to-day,
 And to-day the hard peril and pain —
 To-morrow the stone shall be rolled away, .
 For the sunshine shall follow the rain.
 Merciful Father, I will not complain,
 I know that the sunshine shall follow the rain.

— *Joaquin Miller.*

THE LAMP.

A PARABLE.

BY W. C.

NOW in those days King Nullus greatly desired to possess the treasures that were hid in the cave beneath his palace; but the king and his people feared to enter the darkness of the cave lest they might be destroyed by the Terror which dwelt therein. And in the night there appeared unto the king a vision, and the voice of the vision spake unto the king and said — “Let the king cause the darkness to be removed from the cave, and behold, the Terror will flee away, and what then shall hinder that the king shall possess the treasures of the cave?” And sleep fled from the eyes of the king, for he said, “The desire of my soul is at hand.” And straightway the king arose from his bed, and called his counselors before him and commanded them to remove the darkness from the treasure cave.

Then the counselors bowed themselves before the king, and went out out to do his bidding, but they marveled among themselves, saying, “What is this? No king of ours ever before commanded that the darkness should be removed from the cave.” But the counselors feared the king more than they feared the Terror that dwelt in the darkness of the cave, and they straightway questioned each other — “How shall the darkness be removed that we may escape the anger of the king?”

Then the counselors gathered together a mighty army of carriers with bags and commanded of the carriers to fill their bags with the darkness which was in the cave, and to bear away the darkness in their bags and empty it into the river Oblivion which flowed by the mouth of the cave. And the carriers did so from the sixth hour unto the twelfth hour, even from the dawning of the day until the noon thereof; but behold, the labor of the workman was vain, for the darkness yet filled the treasure cave of the king, and moreover the darkness in the cave was greater at noon than when the carriers had begun their work at dawn.

Then a certain philosopher named Nemo, a learned man, who was not one of the king's counselors, gat him to the king and

said, "O king, live forever! Behold the darkness in the treasure cave of the king is greater than when the carriers began to take it away in their bags. Does not the wise king perceive that there needs must be somewhere in the cave a wellspring of darkness which refills the cave with darkness even faster than the carriers empty it with their bags?"

Thereupon the king greatly marveled at the learning of Nemo, and he commanded that a purple robe be put upon him and a gold chain about his neck, and that Nemo be made chief of all his counselors and captain over all the workmen in the kingdom.

Then straightway Nemo ordered the carriers to cease their useless labors. And Nemo caused deep pits to be digged all around the hill which contained the treasure cave of the king, and caused tunnels to be digged beneath the cave to see if perchance the wellspring of darkness might be discovered and cut off, so that the darkness would no longer flow into the treasure cave of the king.

After many days the workmen in the tunnels found a large hole filled with darkness which came up out of the earth and seemed to fill the treasure cave of the king.

After much labor this hole of darkness was destroyed, so that even the site thereof was no longer known to men. And the tunnels and the pits were again filled up so that the hill seemed the same as before the workmen fell upon it.

Then all the carriers with their bags once again began to carry out the darkness from the mouth of the cave and empty it into the river. And the people shouted for joy and said — "Lo! now will the treasure cave of the king soon be emptied of its darkness;" but behold, even now the darkness in the cave was not lessened by the labors of the carriers, and great fear came upon the workmen and upon all the people, and even upon the counselors and upon Nemo, the chief counselor and upon King Nullus, also. Then again Nemo bowed himself before the king and said — "Behold, O king, the wellspring of darkness has been cut off from the cave, but nevertheless, the carriers with their bags cannot remove the darkness out of the treasure cave of the king. Is it not known therefore to the wise king that the cave must be an enchanted cave, and that only by enchantment may the spell be broken, and the darkness removed from the treasure cave of the king?"

Then the king again greatly marveled and rejoiced at the learning of Nemo, and exclaimed before all the people — “Was ever a king so blessed with such a servant?” And the king, commanded all those who dealt in spells and enchantments, to forthwith assemble in the mouth of the cave to enchant away the darkness thereof. And the enchanters did as they were told and strove mightily with their enchantments, for Nemo had offered them a great reward from whatever treasure might be discovered when they should expel the darkness from the cave. But the enchanters strove in vain — and they fought among themselves, and were sore vexed because they could not cast the darkness out of the cave, and each one said to the other — “If I alone might work mine own enchantment, the darkness would flee from the cave.”

Now there was in the city a certain wise woman whom much people followed saying — “She teacheth the teachings of the great Master of all wisdom.”

But the enchanters scorned and reviled her saying — “This woman hath a demon of foolishness” — “Our fathers taught not so” — “She is not of us.”

Now when the woman saw that the enchanters failed in their enchantments and that their spells could not cast out the darkness from the cave, she sent a message unto the king, saying — “If peradventure I might bring into the treasure cave of the king, the
♦ ancient Lamp of Truth and read thereby from the Book of Wisdom which lieth open upon the altar in the midst of the cave, the spell of darkness shall be surely broken, and the king shall have the desire of his heart touching the treasures which are hidden in the cave.”

Then the king told the words of the message unto Nemo, and inquired of Nemo: “Who is this woman that sets at naught the king’s enchanters?” And Nemo answered and said unto the king, “I know her not; but this of a truth I know,— Surely the woman hath a demon and compasseth to work evil upon the king and upon his people. Behold, I am learned in all the wisdom of enchantments, and since the days of Solomon the wise, who gathered together under his throne every book of enchantments known to enchanters, there has been no record that our fathers ever brought a lighted lamp into the treasure cave to cast out the spell of darkness therefrom. Let the wisdom of the king heed not the foolishness of the woman.”

But King Nullus answered and said unto Nemo, "Even so, but behold she is only a woman, and what signifieth a lamp? Let her now take her lamp into the cave and read what she will from the Book of Wisdom, lest, peradventure, the people who follow her shall say, 'If only the woman were let her way, the spell of darkness might not now be in the treasure cave of the king.'"

And straightway the king sent his messenger unto the woman, saying, "Do as seemeth well to thee touching the darkness in the king's treasure cave."

And Nemo bowed himself before the king, and went and told the enchanters all things concerning the message of the king unto the woman. And the enchanters were exceeding wroth with the woman, and vainly sought occasion to accuse her of blasphemy before the king, and certain of them would have slain her had they not greatly feared the king.

Now when the enchanters in the mouth of the cave looked out and beheld the woman approaching with her lamp, they shouted into the cave with great shouts, and cried out against the darkness with loud cries, and renewed their spells and enchantments with all their might, but the darkness and the Terror that was in the darkness heeded them not, and fled not from the cave. But nevertheless when the woman bearing her lighted lamp entered into the cave, the enchanters laughed her to scorn, and reviled her, saying, "Thou foolish woman! what need for thy useless lamp? Dost thou not see that our enchantments have broken the spell of darkness, and, behold, even now it fleeth from the cave?"

And the woman answered them not a word, but looked upward and smiled as she took her blazing lamp and set it beside the Book of Wisdom upon the altar in the midst of the cave.

Now when Nemo heard the shouts and cries of the enchanters, he looked into the cave, and behold the darkness had fled, and Nemo and the enchanters without let or hindrance gathered up such of the treasures of gold and silver and precious stones as they saw in the cave, and ran unto the king to claim the reward. And the king heaped honors upon the head of Nemo, and he gave unto Nemo the Princess Fortuna to wife, and made Nemo heir to the throne of his kingdom. And as for the enchanters, Nemo greatly rewarded them for the great things they had claimed to do. But as for the woman, she was forgotten by the king and

by his counselors and by the enchanters. But while she sat in the cave and read from the Book of Wisdom by the light of her lamp, the cave was filled with glory, and the people joyously gathered around the woman, for there was no more Terror in the cave, and the woman spoke words to the people which made the glory of the Book of Wisdom shine into their hearts so that the shadows and the fears fled from the hearts of the people even as the darkness and the Terror had fled from the cave before the lighted lamp of the woman. And the woman showed the people that there were great treasures in the cave of which Nemo and the enchanters and the king had never dreamed — treasures to be desired above gold and silver and precious stones. When the people took of these treasures abundantly as they would, behold the treasures increased in richness and in amount, and the lame walked, the dumb spake, the blind saw, and peace filled the hearts of the people who were healed of all manner of disease. For in the light of the lamp of the woman, and in the glory of the Book of Wisdom when the light of the lamp of the woman was shed upon it, all diseases were healed, and all shadows fled, and Peace, like a river, flowed through all the cave, and the people looked, and behold, the cave was great enough to contain all the nations of the earth, and yet it was filled by the light of the lamp of the woman and the glory of the Book of Wisdom. And the people marveled greatly, and rejoiced with an exceeding great joy, and they said, "Behold, the Lamp of the woman is like unto the Tree of Life whose leaves are for the healing of the nations?"

THE case of the late Secretary Gresham was the occasion of one of those outbreaks that frequently occur between the pathies. A homœopathic physician attended the secretary in the beginning of his illness, and diagnosticated the case. Subsequently an allopath was called in, but he refused to consult with the homœopath, who was thereupon discharged and the allopath was given entire charge of the patient. The latter's diagnosis when he assumed the care of the case differed materially from that of his predecessor, and indicates that there was a mistake made somewhere. As to which was right and which was wrong, the pathies will differ, of course, but the patient is now beyond the reach of disputes between schools of medicine.— *Boston Herald*.

THE STILL SMALL VOICE.

D. M. K.

DOUBTLESS the first desire of each individual who has been healed through Christian Science is to know more of the divine Principle which can produce such results in the face of discord, fear, and oftentimes, long-abandoned hope, and thus be able to prove, or demonstrate, for himself the power of Truth.

This desire is the still, small voice of Truth. It always leads to Good and away from error, and if listened to and obeyed, would save us from many mistakes and temptations that pride, ambition, and untimely zeal would seek to lead us into.

This desire to prove the Truth in our own consciousness must be borne in meekness and humility; in willingness to part with the errors of this false consciousness of self, and in earnest longing to know the Truth for the Truth's sake.

We know that the thought of the Scientist must be pure, in order to reflect Good to others. Living the Truth so far as we understand it, permitting no unrighteous motive to influence our thoughts, and standing each day a step nearer the final destruction of error in our consciousness, we could not, if we would, prevent mankind from seeing this reflection and being drawn to the Good.

The desire to convince the world of the good in Christian Science, is also Christlike, but through neglecting to guard this desire and to preserve its Christlike purity, it sometimes becomes the tool of personal sense, and too often savors of pride, self-will, strife, and ambition to be heard of men. These are all avenues for the tempter to work through.

It is well to ask ourselves how can we prove to the world the truth of Christian Science, before rushing forth with mistaken zeal and a determination to convince mortal mind, whether it wants to be convinced or not.

Following such impulses soon brings one into an open combat with error, usually resulting in material weapons, (carnal thoughts) being used on both sides, and each one claiming the victory.

As long as mortal mind is satisfied with itself, it not only thinks it is right, but from its standpoint, knows it is right. It will, therefore, never surrender to Truth through combat and sword.

It is just so in working our individual problem in Science. All the errors of thought in our consciousness do not yield at once to the law of God. Even though we think we have accepted all of Truth, we learn through the resistance of the flesh that we have really accepted only what we have demonstrated. We desire the full understanding, and this desire makes the understanding possible.

Another error in trying to convince mortal mind at large of the truth of Christian Science is this: In the effort to make others see the Truth we often neglect the tares in our own consciousness, as we try to force a conviction upon mortal mind through argument and controversy, and through the open antagonism of materia medica and ecclesiasticism.

When we remember that Jesus' words and works failed to convince the world at large of even his desire to save humanity; that his mighty demonstration over death, and his glorious ascension out of all flesh still left the Truth of Being that there is no life, substance or intelligence in matter, unrevealed to but a faithful few, it becomes us as Scientists not to let our zeal exceed our understanding.

Jesus proved all of Truth in his own consciousness, and left his demonstrations as an example for all. So it remains for each individual to prove the Truth for himself. Only in this way will the world ever be convinced of the good of Christian Science.

We overcome the world — as Jesus did — when through spiritual understanding, we overcome our false sense of the world — and see the universe, including man, as spiritual and perfect.

The voice of personal sense must be hushed, and the still, small voice of Truth speak through each individual Scientist in pure living, right thinking, and in demonstration of the power of God over the errors of sense. The greatest victory over error is achieved when error is not permitted to raise its voice. Jesus suffered not the devils to speak.

Truth speaks most clearly to us when the material senses are stilled. The highest and most sacred whisperings of Spirit in each individual have never found utterance through mortal words.

Through these unuttered and unutterable conceptions of a

higher sense of Love, Life and Truth, may we not catch faint glimpses of the real consciousness of man, in which words will not be necessary to express or interpret Truth, and argument and controversy will not be instruments for defending the Truth.

Our highest and dearest object should be to so reflect the light, harmony and power of divine Love, that those bound to materiality will first feel the power of Good, then see it, then seek it, then find it.

Words and acts are still necessary, but let us be wise, let us be gentle, let us be slow to anger and long-suffering. Let us not attempt to meet error on its own grounds, or with the weapons of personal sense. Let us ask ourselves, as did Paul, "Do I now persuade men or God? or do I seek to please men? for if I yet pleased men I should not be the servant of Christ."

Christian Science needs no defence. Let us remember our dear Mother's declaration, that we are no longer of the church militant, but of the church Triumphant.

To meet mortal mind with argument and antagonism, expecting it to resign its time honored beliefs through the force of argument rather than the reflection of divine Love, is as inconsistent as to attempt to win a personal friend by first slapping him in the face and calling him a liar, then expecting him to love you for proving your power over him.

Our watchword now should be vigilance and patience, and a desire to hear (understand) more of Truth rather than to be heard of men.

Elijah did not find God in the whirlwind, nor in the thunder, nor in the fire, but in the "still, small voice"; after the wind and the thunder and the fire had disappeared.

So will the Truth be discerned by each one individually, when the tumult of personal sense, and opinions of Christian Science give place to the "still, small voice" which is even now within our gates, waiting to speak to and through every one of the children of earth.

THERE is a man down in Arkansas City who says he is going to join the Christian Science church if he ever gets a chance. Two years ago he subscribed \$5 toward a building for that denomination. The building was not started and the other day his \$5 was returned to him. It goes a long way towards converting a man to find a church which is honest.—*Kansas Breeze*.

REST.

LAURA C. NOURSE.

WE read in Mark 6 that Jesus had sent out the twelve disciples, two by two, commissioned to preach the gospel of the Kingdom, — the rule and reign of universal harmony, — to “heal the sick, cleanse the lepers, raise the dead and cast out devils.” The record tells us “they went out and preached that men should repent, and they cast out many devils, and anointed with oil many that were sick and healed them.” Later on, they “gathered themselves together, unto Jesus, and told him all things, both what they had done and what they had taught.” The Master had thus tested their understanding of Truth, and found them able to demonstrate, in a degree, that which he had taught them.

There seems to have been in this episode in the experience of the apostolic healers, a touch of human nature which makes these learners very near akin to the apostles of to-day. They had tried their wings, and found themselves in a measure lifted above the evidence of the material senses. They were able to take the first steps.

Evil was shorn of its seeming power, and sickness disappeared before the magic wand of Truth; and, like eager children, elated by their first victory, they returned to tell of their triumph. Surely, the great heart of the Master, yearning to see humanity freed from its self-imposed burdens, and longing to have his mission understood, must have shared in their rejoicing; as he saw also their need of a higher understanding of the Infinite capacities of Mind.

They had taken the primary lessons; had understood and demonstrated the foundation principles of Truth, and were ready for an advanced step. The multitude, led on by their sense of need, and astonished at the marvelous display of the divine power to heal; and yet not in the least comprehending the real nature of the Christ, pressed upon them. We may infer, also, that the disciples, not yet fully apprehending the power of Truth to free from a sense of physical weariness, were fatigued, and showed their need of rest and refreshing.

Three wonderful lessons were to be unfolded to them. The first was the need that they "come apart" from material sense and self. "Come ye *yourselves* apart into a desert place." This word desert, as used in our text, and in many other scripture passages, does not necessarily imply a place wholly barren or entirely uninhabited; but rather refers to the outlying districts, and hilly regions, immediately surrounding the towns and villages of Palestine, and used by the inhabitants as "pasture grounds," for their domestic cattle. To these sparsely inhabited and comparatively barren districts, Jesus withdrew his disciples. These "pasture grounds" accurately portray a condition of mortal mind, and both in the days of the Master, and in our own time, being a vivid mind picture of human needs; and the utter inadequacy of the doctrines and creeds of men, to supply those needs. It held, in itself, also, a lesson for the disciples. They were yet but a little way on the journey "out of sense into soul"; for the human sense of need outwent their understanding of Truth, and came before them, to these "pasture grounds."

The second lesson, or the second chapter, of this wonderful lesson, was about to be unfolded to them. They were to be taught that true rest is in divine activity, and not in physical inaction. The multitude, which had so eagerly followed the Master, as the night drew on, were in need of food. The disciples had, in their hasty flight, provided only for themselves. The Master, moved with compassion towards the multitude, because they were "as sheep having no shepherd," began to break to them the "Bread of Life." The disciples, seeing the human need alone, were busy devising means and methods to supply the material food. Shall we doubt that they learned here the lesson that the highest rest is in doing Truth's work, or that they failed to discern that they must be *always* about their Father's business?

"He giveth his beloved rest and sleep," — and we shall consciously enter into that rest, only as we actively meet, and persistently overcome, the claims of material sense, subordinating, the human to the divine. In this sense the disciples rested. In this sense, alone, may we find true rest. The poet has beautifully expressed the thought in these words:—

"There is no music in a rest;
But there is music's making.
For melody is best exprest,
By pause, and re-awaking."

The third and crowning act in this great object lesson, was full of power and significance. It pointed to Mind as the source of all supply. It illustrated the Fatherhood of God, and the brotherhood of man. It brought out, in bold relief the Golden Rule, — "as ye would that men should do unto you, do ye even so unto them." It lifted faith into understanding, crowned hope as fruition, and defined prayer as demonstration. It brought, to the waiting disciples, the vital import of the giving that is receiving. It taught them the fulness of divine Love and revealed to them in a measure the possibilities of the One Mind.

May we, the disciples of to-day, prayerfully ponder these lessons, as they apply to our own present needs; and, coming apart from material service, resting in active service, find in Infinite Mind an inexhaustible fount, a never-failing supply.

A THANK OFFERING.

R. G.

I HAVE been a teacher in day school for over six years, and am ashamed to think I never heard of Christian Science until in Nov. '94; then only heard my mother had been treated by a Scientist and received much benefit.

Dec. 22d., I went home to spend a two weeks' vacation; during the time I heard much in praise of Christian Science, greatly to my disgust, for I felt Christian Science, by not uniting with the orthodox church, led away from Christ.

My parents had a copy of Science and Health with Key to the Scriptures, but I positively refused to read it, telling them "I was completely tired out, and I came home to rest not to bury myself in books." How little I knew of the sweet rest to be found among those precious pages. Yet I picked up the book often, only to criticise. I thought it all wrong to do away with the old orthodox, audible prayers, and the chapter on Prayer I did not like.

A Christian Science Bible study was held at a near neighbor's. By request, and partly through curiosity, I attended. A friend (not knowing my prejudice against that certain chapter, as I afterward learned) asked me to read from Science and Health, the chapter on Prayer.

His request was as a dart piercing me, but I determined not to

be outdone, so, summoning all the courage I could I commenced to read; the more I read the more I was convinced that it was the Truth. I felt the power of Truth, but error or Satan would not let me admit it at that time.

Jan. 5th, I returned to K— to finish my school duties, about seventy miles from home, arriving there about three o'clock in the afternoon. I immediately felt a sense of loneliness, which I could not overcome. I tried to read, to sew, and to crochet, no! In despair I turned to my Bible where I never failed in finding rest, but I could not read. There was no comfort. I laid all aside, and being alone, I arose and paced to and fro across the room. Something told me it was that Book which was causing all.

Oh, for comfort! For Peace! Anything that these feelings might be overcome.

After spending about two hours in this condition, I determined I must know what that Book contained to make a person feel as I felt. I must have one.

I wrote to the Scientist who treated my mother. I told her all and ordered a copy of Science and Health and patiently waited its coming. Jan. 11th I received the copy and commenced studying it, together with my Bible, and daily its Truth has been revealed to me. I find that by demonstrating the teachings of my blessed Master, I become more like him and can better become one of his disciples.

All the old desire of working with or attending services in the orthodox church has passed away. I feel satisfied in my Christian Science work; I seem not to care for anything else.

I had been in very poor health since I was about eleven years of age. My complaint being a general derangement of the entire system.

Having been poisoned three different times, my whole system seemed filled with a poisonous substance. Doctors despaired; I had lost all faith in their medicines, having tried so many with only temporary relief. One, however, was honest enough to say, "If you have no faith in my medicine it is useless for you to take it." I could do no hard work, could walk but a short distance; could not endure excessive heat or cold; could eat but few kinds of food; sometimes I dared take only a tiny piece of bread and butter, anything more, throwing me into great distress, from which I often thought I never could rally.

I cannot say that I ever spent a day without some sort of suffering. I could never say what I could do an hour ahead, as often in less time than that I would be cast down from a happy, jolly girl, to a forlorn, despairing creature.

At the close of each school year, my health was so broken, I cared for nothing. I wanted only to be alone, and lie down and rest.

But, thank God, I am now well, I eat anything, do any piece of work I wish, am on my feet from nine in the morning until four in the afternoon, seldom sitting down, and I have not seen a sick day, nor a tired day since January. Not a drop of medicine has passed my lips since Jan. 2, and before that I took medicine, I might say, every day.

I have felt sometimes it was very hard to bear the condemnation of all my orthodox friends. They tell me they shall not cease to pray for me until I am back with them, but my prayers are that they may be brought upon the higher plane with me, as I cannot go back to them. God has called me to a nobler service, and I hope I may be found worthy. Though I condemned the work at first I now shall rejoice as soon as I am able to go out into the vineyard. God bless the author of Science and Health and every earnest worker in the way of Truth.

LAW.

VALERIA J. CAMPBELL.

BUT his delight is in the law of the Lord; and in his law doth he meditate day and night." Psa. 1-2.

Now if we can ascertain what this law (on which we are to meditate day and night) is, we will have found the gateway leading into the "city of our God."

What is this law? We learn in Divine Science that it is the Truth of God and man.

What is the Truth of God and man? The Truth is that man is God's reflection.

The senses say that the sun rises and sets and the earth is stationary, but science teaches just the reverse, and we have accepted its teaching, with the result that the fact has become established in our thought so that we do not question it, although contrary to the physical senses so called.

Let us accept the eternal fact that man is the image and likeness (reflection) of God (Mind), and let it become established in our thought, although in direct opposition to sense.

By giving this fact an abiding place in the consciousness, the false sense of man will have to disappear for want of a place. The appearing of this law to the consciousness is the disappearing of the false sense of law.

Since God is Mind and there is but one God, the logical conclusion must be that there is but one Mind. "Thou shalt have no other gods (minds) before me." God is the only Mind, as explained in *Science and Health*, page 454 (466) — 14. "Let this Mind be in you, which was also in Christ Jesus."

Since there is but one Mind there can be but one law-giver, for there is no other mind to make laws.

Ignorance of God is the cause of seeming discord and inharmony, and nothing but the understanding of God can remove the seeming. "Acquaint now thyself with God, and be at peace, thereby good shall come unto thee."

This is God's kingdom, "God the only law-giver," and Christian Science the only law. From this standpoint only can we find error nothing, and handle it in Science. Fire cannot put out fire, neither can a belief that error exists as a reality in the kingdom destroy error.

To become familiar with this law we will have to take passage on the only vessel which can carry us across the sea of error and land us in safety on the heavenly shore, where sin and sorrow are no more. The name of this vessel is Christian Science. Our whole trouble comes from trying to reach the port on some other vessel,—one made by man.

CHRISTIANITY AND HEALING.

C. J. B.

IT is often remarked by the Christians of to-day, that healing is not necessarily a part of Christianity at the present time—that healing was only for Jesus and his time. Since I have taken up the study of Christian Science, I cannot see how Christianity and healing can be separated, if we can take the definition of the word Christian from the Bible Dictionary—as our author-

ity — which is as follows: “Christian, — Follower of the highest and best known divine laws as taught by Jesus Christ.”

To be followers we would necessarily have to be doers of the law that he taught and demonstrated; for Jesus said, “He that believeth on me, the works that I do, shall he do also; and greater works than these shall he do; because I go unto my Father.”

We know that his work was to fulfil the law of God, which he proved was the only law — and a law that is no respecter of persons. It is a law that cannot be changed by any human reasoning, but is eternally the same, and this law includes healing the sick and the sinful.

In the definition of the word Christian given, we see that to be a Christian we must be doers of the things that the Master did, and in the passage from John he said, “He that believeth on me, the works I do shall he do also.” We know one must be a believer before he can be a follower. A believer is one that would trust something to be true he did not understand; but to be a follower we would have to understand, which follows believing, showing plainly, that if believers are to do this work, those who claim to be followers have no possible excuse for omitting the command that Jesus gave to his followers or disciples, to preach the Gospel and heal the sick.

This command shows us that healing the sick is the beginning of Christianity, which all students of Christian Science have experienced.

Jesus had but one Father (God), and this God was Spirit, Mind, Principle and not matter — was infinite Good, Health, and Strength, and he recognized no other. It was this recognition that enabled him to destroy all false claims that claimed to be a power opposed to the one perfect God, who knew none beside Himself. It is by this same method that we are to heal the sick to-day and destroy all works of the devil through the understanding that God (infinite Mind) is all, and there is none other.

“NEARER MY GOD TO THEE.”

J. M. M.

THE words of this beautiful hymn suggest such a train of thought, that one knows not where to begin; but the word Bethany on the page means much.

What a heavy cross the sisters of Lazarus were called to bear

there, but had they seen the end from the beginning — the raising of the loved one — might they not, and truly have sung, “e’en though it be a cross that raiseth me,” for surely they did go higher in seeing the power of God made manifest when Life was demonstrated to them.

It is so easy to sing the words, and no doubt we think ourselves honest, and in a real state of humility, and willing to bear our crosses when walking in the way of His appointing; thereby coming nearer to Him.

But what are our crosses; do we always recognize them? It may be such a small thing, and so close at hand, that we will not think of it as a possible cross that could help us to live nearer to God; but it is the small every-day events that must be met with patience, tenderness, and humility. The not speaking in self-justification when some one hurts us; allowing ourselves to be interrupted cheerfully, receiving ingratitude where praise is due. These are all crosses, but they can only serve the great end by being borne quietly, and constantly trying to realize that Love fills all space.

Not theory, but practise, is necessary for growth; — not seeing the mote in the brother’s eye, but getting the beam out of our own; not wondering why another does not demonstrate over some claim of error, but looking in, instead of out; taking up our own cross, and it may mean deep suffering to human sense, but did not the Ascension follow Calvary? It means to be steadfast, immovable, listening to the angels that beckon us nearer Him.

So let us sing the old and loved hymn, taking our crosses as they come, not longing for a gilded one, but remembering the promise that to him who overcometh will be given a crown of life.

Only to have this one wish — “in dreams,” or “in waking thoughts,” — “Nearer my God to Thee, nearer to Thee.”

LOVE.

R. L. B.

THE Scriptures tell us that God is Love. When we become acquainted with God as Love, and Man “made in His image and likeness,” we know that it is a divine command for man to reflect Love.

Only through Christian Science can God as Love be understood and reflected. This understanding strengthens, uplifts, and elevates mortals from sin, disease and fear, into a consciousness that man's inalienable right is to reflect Life, Truth, and Love.

Love gives courage and hope to the broken hearted who have grown weary of the things of this world,—who have looked for joy and love and been rewarded with sorrow and pain. It opens wide the portals of heaven when we learn that Love is universal and impartial.

The awakening to the apprehension of divine Love in Christian Science is beyond description. The consciousness that Love is ever present and indestructible, so filled my whole being with light and hope, that nearly every claim of disease to which I had been in bondage speedily disappeared.

The mental struggle I find not so easy, but I have the weapon of divine Love with which to master the claims of hatred, of anger, of malice whether manifested through others or found in myself; and in many instances unjust persecutions, hatred and anger have gone out before my feeble reflection of Love, and apologies have come in their place. And so in the case of seeming enmity, when I have forgiven my debtor, that is, blotted the belief out of my own thought, my debt also has been forgiven. Mortal sense even has come to see that in Spirit there is no enmity, as Christian Science teaches. I have learned that it is possible to love our enemies, or love away enmity.

Jesus proved Love to be the master of hate when he said of his persecutors, "Father forgive them, for they know not what they do." Let us therefore turn this search light of Love within our own mentality and see what is unlike the Christ and cast it out thereby, glorifying the Father that the Father may also be glorified in us.

BRAINS IN THE FINGERS.

It may not be so generally known that recent post-mortem examinations of the bodies of the blind reveal the fact that in the nerves at the ends of the fingers well-defined cells of gray matter had formed, identical in substance and in cell formation with the gray matter of the brain. What does this show? It proves that a man can think not alone in his head but all over his body, and especially in the great nerve centers like the solar plexus, and the nerve ends, on the palms of the hands and the soles of the feet. The coming man will assuredly perceive and think in every part, from his head down to his feet. — *From the Arena.*

WHY CHRISTIAN SCIENCE?

THE KIND OF ARGUMENT THAT INFLUENCES A CERTAIN ORDER
OF INTELLIGENCE.

SIR:—The writer, who is not a member of the class called Christian Scientists, but who believes in consistency and fair play, desires, along with many others who think likewise, to know why it is that people are allowed to die under the ordinary and recognized practices of medicine at such a wholesale rate while failures to cure under mental treatment are quite rare, and when they do occur must be subjected to so much unfavorable comment, persecution and even prosecution? This prosecution, too, must be founded on evidence brought forward by the class of practitioners who are notoriously unsuccessful in their own way, and when sued for malpractice depend on the school of their kind for defence and thereby escape the punishment which, but for their confederates, would be sure to follow at the hands of justice. The plan pursued by Christian Scientists is a revival of ancient and successful methods of healing through influencing the mind, and mainly differs from ordinary medical practice in being more free from fraud. It is well known by physicians and is taught in their schools that influence on the mind of a patient is the principal factor in cure. Medicine is chiefly delusive—to engage the thoughts, turning them from despair to hope, whereby faith in the drug destroys fear of the disease. Drugs have no healing power and every intelligent physician who is honest will admit it as a fact.

In Christian Science there is an effort to bring into intelligent and practical application principles used in all historic ages for healing the sick. Influences on mind eventuate in disease, often in death. Why should not such influences be counteracted by processes purely mental instead of by deceptives, as is the case with drugs? In a Christian community there should not be any persecution for practising according to the teachings of Christ: "Greater things than these ye shall do because I go to the Father," and "Go ye into all the world and preach the Gospel," and "These signs shall follow them that believe. They shall heal the sick," etc.

Three or four years ago people were dying in Philadelphia at the rate of one thousand a week, and physicians were among the number. It ill becomes a plan, a system or a community to make a great ado if here and there less than once a month in the United States a case is lost under the care of a class who are the closest adherents of Christian teaching, and whose history for the past twenty years is brightened by joyous lives whom "regulars" had given up as incurable. *EQUITY.—Philadelphia Press.*

OUR SUNDAY SERMON.

THE newspaper press has of late indulged in much sneering at and criticism of Christian Science. Probably the majority of those who most severely criticize it know precious little about its foundation, purposes and results.

The Champion has never carefully investigated the subject thoroughly and never talked with any of its healers, but it personally knows many people of the highest character and broadest intelligence, who have thoroughly, conscientiously investigated that science and say they have been cured of serious maladies by its treatment. On the other hand hardly a month passes that the press does not tell of some life lost under that treatment, and, forthwith, the doctors assail the system as dangerous and wicked.

If when a patient dies a science is proven to be false, what shall be said of the profession and science of physicians and surgeons? If from every tomb could come a voice giving a final analysis of the causes leading up to the hour and article of death, the world would hear such a fearful arraignment of blunders, misdemeanors, and crimes of an established science, that every respectable physician and surgeon in the land would denounce the impostors, quacks and charlatans, who disgrace and dishonor a useful and noble profession.

Should not the new science have as fair treatment as the old? Is the word "Christian" so distasteful and odious in this intensely utilitarian and frozen hearted age that when it is coupled with practical, scientific, helpful results, those results are regarded with suspicion and the science itself made the subject of open ridicule and public contempt? shall the science of medicine and surgery be assailed because dangerous empiricism and brutal, ignorant, quackery have hurried thousands to their graves and brought a noble profession into contempt by playing upon the ignorance, stupidity and vice of the suffering?

Christian Science cannot be driven out without a fair, dispassionate hearing in the open court of enlightened conscience and intelligent public opinion. It cannot be rejected because quacks have assumed its garb and in its name have hastened death. If some one questioned an established science and denounced it because some wicked charlatan

had used its mantle to cover up his or her own villainy all intelligent conscience must say that such denunciation is an absurdity. What then must enlightened people say of those who denounce Christian Science without the slightest personal knowledge of what it really consists?

Who is the best authority on any science; those who formulate and study it, or those who brutally denounce it and confess they know nothing about it? In the United States Mary Baker Eddy is the acknowledged leader of the new science. The Christian Science platform is this:—

"1. As adherents of Truth, we take the Scriptures for our guide to eternal Life.

"2. We acknowledge and adore one Supreme God. We acknowledge His Son, and the Holy Ghost, and man as the Divine image and likeness.

"3. We acknowledge God's forgiveness of sin in the destruction of sin, and that sin and suffering are not eternal.

"4. We acknowledge the atonement as the efficacy, and evidence of divine love, of man's unity with God, and the great merits of the Way-shower.

"5. We acknowledge the way of Salvation demonstrated by Jesus, to be the power of Truth over all error, sin, sickness, and death; and the resurrection of human faith and understanding to seize the great possibilities and living energies of divine Life.

"6. We solemnly promise to strive, watch, and pray for that mind to be in us which was also in Christ Jesus, to love one another, and to be meek, merciful, just and pure."

Upon that platform, what ground is there for all this denunciation of Mary Baker Eddy and Christian Science? Is it because it does not conform to creeds, disciplines, and catechisms? Is it not true that the world has been surfeited with catechisms, disciplines and creeds, while Christ is hidden in the background? Is it not true that forms, ceremonies, quarrels about modes of baptism and schisms in matters not affecting the betterment of mankind and the salvation of human souls have formed a theological rubbish heap to hide our Blessed Master from human view unless seen through the lens provided by some man-made church?

Who made creeds, catechisms and disciplines? Are they in the Sermon on the Mount? Is it not true that men who are hungering and thirsting after righteousness find more real comfort in those blessed words, "Come Unto Me and I Will Give You Rest," than all the creeds, disciplines, catechisms and buncombe pulpitering on earth? If Christ came to Atchison would he talk about Baptists, Methodists, Lutherans, Catholics, Presbyterians, Christian Scientists, Congregationalists or any other church orders or denominations? Would He not drive the money changers from the temples and the hypocrites out of the church?

If Christ healed the sick in the Holy Land then he can heal them in Atchison this morning. Give the so-called new science a fair and patient hearing. "Crucify it!" "Crucify it!" is a battle cry of igno-

rance, superstition and fear. There is no devil on earth so powerful as bigotry and none more beastly than hypocrisy. Bigotry has driven thousands of souls to perdition and hypocrisy has created more infidels than the churches can reclaim in a hundred centuries.

He said, "This is the first and great commandment; and the second is like unto it, Thou shalt love thy neighbor as thyself." There is not a word saying that men and women shall be reviled because of lack of knowledge of creeds, catechisms and disciplines. He taught the value of DEEDS! "And the blind and the lame came to him in the temple and he healed them." He did not look at the style of their bonnets, the cut of their coats, or ask how they voted at the spring election. Pharisees lived then, (we say it with sincere regret) many of them still survive, and are domiciled in Kansas. He taught DEEDS. He rebuked the church hypocrites: "For I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked and ye clothed me not; sick and in prison and ye visited me not." . . . "Inasmuch as ye did it not unto the least of these, ye did it not to me."

DEEDS are immortal. Words are but the fleeting breath. The writer of this is not a Christian Scientist, but is a believer in the teachings of Christ, and he has no sympathy with the modern Pharisees who deny to the human soul the right to know all things, to test all things and to "hold fast that which is good." Leading editorial in *The Champion*, Atchison, Kansas.

GRADATIM.

HEAVEN is not reached at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit, round by round.

I count this thing to be grandly true:
That a noble deed is a step toward God—
Lifting the soul from the common clod
To a purer air and a broader view.

We rise by the things that are under our feet;
By what we have mastered of good and gain;
By the pride deposed and the passion slain,
And the vanquished ills that we hourly meet.

We hope, we resolve, we aspire, we pray,
And we think that we mount the air on wings
Beyond the recall of sensual things,
While our feet still cling to the heavy clay.

The above quotation from Dr. Holland's beautiful poem, may be read with interest and profit by all of us. By a strange oversight we were made to quote the first verse of this poem as a filling in our June number and attribute the authorship to O. L. Barber. If Dr. Holland were still on this plane we should humbly beg his pardon. As it is we make the amende honorable as best we can. If an apology to his literary executor is in order, we cheerfully make it.

THE OLDEST CHRISTIAN HYMN.*

SHEPHERD of tender youth
Guiding in love and truth,
Through devious ways:
Christ our triumphant King,
Join we thy name to sing,
And our dear children bring,
Shouting thy praise!

Most high and holy Lord,
Glorious, revealing Word,
Healer of strife :
Thou didst thyself abase,
That from sin's deep disgrace
Thou mightest save our race,
Giving us life.

Thou art our great High Priest ;
Thou hast prepared the feast
Of holy love :
In all our sin and pain
None call on thee in vain ;
Help thou didst not disdain,
Help from above.

Ever be near our side,
Allwise and mighty Guide,
Our Staff and Song.
Jesus, thou Christ of God,
Taught by thy living Word,
Lead us where thou hast trod,
Make our faith strong.

Thus now, and till we die,
Sound we thy praises high,
And joyful sing
With all the holy throng
Who to the Church belong,
Join we to swell the song
To Christ our King !

* This beautiful hymn from the third book of Clement of Alexandria, is said to be the earliest known hymn of the Primitive Christian Church. — *The Christian Herald*.

NOTES FROM THE FIELD.

FROM early childhood I earnestly sought the Truth, and at an early age joined the Methodist church. I had been trained to believe that this was the nearest to the Truth, and for many years endeavored to live up to my highest understanding of its teachings.

Every minister of our church (and they were changed nearly every year) urged me to study for the ministry or else be a missionary. At last, I thought I was a veritable Jonah by not obeying the call, and made arrangements to go to Vanderbilt Tenn. University to study theology preparatory to entering the ministry.

At the last moment I declined going — though at the time I did not know why. I now see clearly it was Truth's leading that caused me to take such action. Several years passed, during which time I was not at all satisfied with myself and with my life, for I felt that there was something lacking; and the more I strove to fill this mental vacuum with the teachings of my church, and the light I obtained from the Scriptures, the more dissatisfied I became with myself.

I had heard of Christian Science, but thought it only some new fad, and never thought for a moment that it was worth investigating. At last, in the spring of 1893, it was introduced, as a last resort, into our home on my mother's account, to have her treated for a disease the doctors had produced incurable. She improved so much at once that I became interested in the method, aside from the gratitude I felt to the healer; and when she left a copy of Science and Health with Key to the Scriptures, at our house, I read it with avidity.

At the first reading, its strong statements, as to the nothingness of matter, the falsity of the belief of Soul in the body, the unreality of pain, etc., were a little hard to believe, but continued perusal of the book, together with the clear explanations of my Scientist friend, soon removed all doubts, and enabled me to see.

All my life I could not say I was really well three days in a month, and had spent large sums for doctors and medicines. Two weeks after beginning to read the "little book" I was a

well man, and in a short time I was successfully treating other people, and now do nothing else.

I have, time and again, through my realizations, demonstrated over diseases that doctors had said were incurable; thus proving that the same power is on earth to-day as 1900 years ago, when our Master walked the vales of Galilee, bringing health to the sick, joy to the sorrowing, and peace to the broken hearted.

To all such as are in my condition before the light dawned upon me, I would say, "Come and see what a great God is our God."— E. E. N.

I WILL heed the little voice which says "write for the *Journal* your experience of the healing power of Christian Science." It found me with a tumor upon my eyelid, which nearly closed my eye, and impaired the vision, so that all looked blurred to me.

Oculists had removed it twice. Each time it returned the condition seemed worse.

While wishing and looking for some escape from the operating knife, we heard of a magnetic doctor, and engaged him. After trying this mode of treatment, for some time with no relief, it was decided that I would again have to submit to an operation. So an hour was appointed, but the day before, I met a dear Christian scientist (a student of Mrs. Eddy) who told me of the healing power of Christian Science.

I had heard of it before, but I passed on, not heeding Truth's call. It called again, this time I turned, and listened. It was a ray of hope to me. I begged that the oculist's appointment be set aside.

I was treated, and cured in Christian Science, and it has been my joy ever since to tell of my deliverance from bondage, not only of the tumor; but it lifted me from the slough of despair and sorrow into which I was plunged by the loss of my only child, a son nine years of age. Many other physical beliefs disappeared and I found myself harmonious—whole. I have not taken a drop of medicine since, (three years).

Error has tried to argue the return of its old claims, but has always been put to flight by Truth's declaration.

The one through whom Light was reflected upon me destroying error, placed Science and Health with Key to the Scriptures in any hand, I caught a glimpse of its wondrous value, and secured a copy of my own: and it, with the Bible, and other works

by Mrs. Eddy, are my constant companions. — R. W. B., New York City.

I THINK that the writer of the article entitled, "Wilful or Ignorant Misrepresentation," in the June *Journal* will be glad to know that the reading of it instantaneously healed a claim of intense physical pain and fear of death. It is a case of a young woman who sent for me about a year ago. One of the best physicians in the South had pronounced her case hopeless, and to all appearances she was dying with consumption when I went to her. For a brief moment I was overcome with a sense of responsibility, but the thought came that here was a call for me to follow in the Master's footsteps. I treated the patient to the best of my understanding, and in three days she was able to take a long walk, and said that she felt well.

All went well for several months, so well that she forgot to watch her thought, and some of the old claims returned. Twice I have been called to what seemed her death bed. The last time was June the second, when I remained with her all night. I left her at sunrise quieter, but still suffering.

The next morning I went again and found her "all right," as she expressed herself. During that day, however, thoughts of error and mortal beliefs brought back violent symptoms of fear and death. I was sent for twice, but being absent for a short time I could not go to her until the next morning, when I found her perfectly free from pain and able to be about the house.

She said that while she was in such agony the *Journal* was brought from the Post Office, and her sister read to her, the article mentioned, and immediately all sense of pain and fear left her, and she saw, as never before, that all her suffering had been in mortal mind, and occasioned by fear. — L. H.

I THOUGHT that a few words in our *Journal* of how the Truth reached me might be a help to some one who was seeking. I was quite a sufferer from nervous prostration and spinal trouble. A lady one day came to the house where I was boarding who had been healed through Christian Science; in the house there were other ladies and she asked them all to go to church with her the following Sunday. I heard she had asked them to go, as I was not present at the time, so I went to her and asked her if I might not go also; she said "Yes" gladly.

Sunday came and I was ready when she called for us, but the others thought they would wait until another day. After hearing the sermon I felt that it was just what I wanted. This lady healer called two days after and I called her to my room and told her I wanted treatment. She talked to me a little and the word "Truth" reached me. I kept that word in thought and every time I spoke I told the truth, to the best of my knowledge. The fourth day I borrowed Science and Health with Key to the Scriptures, and sat down to read it.

I had not read long before every pain left me and I was free. I got up and wanted to go and tell every one else, but something said to me, "Tell no man." I went to take my treatment, but I knew I was healed. The work was done in six days, for I had never heard of Christian Science before, and my healer said next day that I needed no more treatment.

My mother and sister seeing I was healed looked into Christian Science for themselves and were healed.

There is but one way to heal yourself and others, it is in Spirit and in Truth.— A. M., CHICAGO, ILL.

IN 1889 I found myself a confirmed invalid, suffering from many diseases in their most aggravated forms, and made worse by almost two years' constant medical attendance.

On November of 1889, I commenced receiving treatment of a Christian Scientist, and my improvement at once was so evident that I began to desire to know for myself, what could do such wonderful work without any visible means.

I then studied with my healer, and at the end of three months returned to Texas, having been absent for more than two years. I have no temptation to resort to other healing in my family than the Truth and Love which heals.

I am thankful that I have been taught the one way, for even if error does seem to touch us, I know the falsity, which gives me courage neither to murmur, or give up, but to wait for the blessing sure to come.

In spite of opposition, I never fail to speak a word for Truth when the opportunity occurs, for I know the right thought is essential to salvation. I have had some excellent demonstrations, and have been the means of leading some to seek the Truth as taught in our text book. Others are interested and desire to know more.

God is all, and if we never doubt him, he will always show us the way.— J. O. B., BOLIVAR, TEX.

IN August of 1894, our little boy became ill and we went with him to a doctor. He pronounced it a case of slow fever and gave him medicine. The fever afterwards left him, but when he was again able to get up, to our horror we found that he was left totally blind, and wherever he went he ran against things.

Then we took him to another doctor and he also gave him medicine, but without any avail, and the druggist told us that he could not be cured. This was indeed poor consolation for us.

Fortunately we met a good friend who told us we should apply for treatment to a Christian Scientist in Austin, Texas, where no doubt, we could find aid.

Without the Scientist seeing our child, and without administering any medicine, after several months treatment in Christian Science, he was fully restored. We are truly thankful for what has been done.— F. G.

OAKLAND, CALIF., April 7, 1895.

Dear Mother in Truth:—To-day we held our first real Christian Science service in Oakland, according to the form given by you in the April *Journal*.

Science and Health with Key to the Scriptures, is on its triumphal entry into the New Jerusalem, and it will revolutionize the world.

In its meekness is its might; in its simplicity is its profundity; and in its loveliness is its grandeur and its greatness.

For it I gladly lay my armor by, and cast my trophies at its feet, and strew my garments in its path.

Yet in the mighty conflict that is waging I look and wonder, will I be found faithful

But of this I am sure,—Christ — Truth, will not fail, and because He lives I shall live also.— F. J. FLUNO.

EXTRACT FROM A LETTER.—“I think I never told you that last winter Mr. M. told my husband that his wife (who was an invalid) was discouraged lying in bed so long, and about giving up, and wished to talk with me.

I went that afternoon,—the first time I had ever seen her,

expecting to stay but a few minutes; but she kept holding me, and I was there over two hours.

She was up and dressed the next day, and has not been in bed since from illness."

I wish to acknowledge the blessings which Christian Science has brought to me through reading Science and Health with Key to the Scriptures. My first demonstration was over the tobacco habit. I had smoked for at least fifteen years: I have now no desire for it.

I was then healed of two claims which had bound me for ten years. My prayer is that I may be so filled with Truth that I can carry the message to my brother man.— F. W. K., ANGELICA, N. Y.

EXTRACT FROM A LETTER.— "It is a little amusing to me, how I rather rebelled (in my heart) so short a time ago, at the new order of service. Now I am so thankful for it, and see clearly that it is a step onward.

I should have given much to have been present when the Mother visited her flock in person, and hope I sometime may be there, too."

I WAS taken sick last November with dropsy. I had doctors in attendance but they did me no good.

My wife knew of a Christian Scientist, and asked her to treat me. She did so, and in one month I was healed. I read the *Journals* and know they help me wonderfully. I am thankful for Christian Science.— W., NEW YORK CITY.

MANY thanks for the *Journals* you sent me some time ago.

I gave them to those that had none, and they were not given in vain. Many have expressed the good they have received from them.

Our little band is progressing better under the new form of service. — MRS. L. G., WELLFLEET, NEBRASKA.

A most beautiful sight was witnessed here, June 25th, the conjunction of Venus and the moon; the moon was exactly beneath Venus and over head, part of the constellation Leo, (the Lion) formed a beautiful crown of stars; the sight reminded me of Revelation xii. 1.— W. B. D., COLFAX, WASH.

EDITOR'S TABLE.

A PROXIMATE result of Christianly Scientific living must of necessity be a better, higher, and purer humanhood.

Unless this be true, we misread the Bible, and Science and Health with Key to the Scriptures, as well as all the writings and admonitions of our Teacher and Leader. We cannot conceive it possible to reach a spiritual state except through improved human conditions as precedent thereto. Honesty, truthfulness, meekness, gentleness, loving-kindness, sympathy of the true sort, — all these pertain to true humanhood, and where they are lacking, Christianity and spirituality are lacking.

Much of Jesus' teaching was addressed to a better and higher humanity. His injunctions to love the neighbor, practically applied in human life, would assuredly lead to ideal human conditions; although their ultimate goal must be the spiritual estate. But how shall this spiritual estate be attained other than through the gradual processes of development which bring with them improved and constantly improving human conditions? Happier and more harmonious earthly environments must surely be the precursor of the heavenly.

One of the most deplorable states of self-deception, or self-mesmerism, is that which leads to the supposition that by a sudden intellectual or mental transformation, or by mere verbal declaration, one can brush aside all material obstacles and leap at a single bound from material trammels to spiritual freedom. Such an one is but piling up wrath against the day of wrath. There is nothing more strongly emphasized in Jesus' teachings, and those of Science and Health, than that fact. Soon or late must the victim of this self-deception drop from his falsely erected pinnacle, retrace his steps, and through the suffering of purgation and gradual growth out of sense into Soul, ascend the mountain of spiritual attainment. To fancy that while he is yet in the valley below the mountain's base, he has scaled its grand heights, is indeed a mischievous delusion. This, however, by no means implies that he must not set his spiritual goal high, even the highest, — that dazzling height embraced in Jesus' remarkable command, "Be ye perfect, even as the Father which is in heaven

is perfect." That perfection is the grand *finale*, not the first step nor the intermediate steps, and is attained only by treading the "thorn-road," which the Master trod.

A certain coincident of true humanhood must be uniform kindliness of demeanor toward, and a careful consideration of, the rights and prerogatives of others. A prurient ambition to dictate to others their line of action and duty, is not a legitimate outgrowth of Scientific teaching or living. It is rather the fungus growth of disordered conceptions.

The Pauline admonition to "be kindly affectioned one to another with brotherly love; in honour preferring one another," is along the line of the true humanhood. While, of course, this admonition, and those of Jesus above referred to, have especial reference to the higher acts of brotherly love, yet they include all the ordinary amenities of human life, even to the smallest acts. Christian Science should be the synonym of all that is respectful and courteous in every-day affairs. In social intercourse, in correspondence, in business relations, no act of impropriety or breach of courtesy should be thought of, much less practised. We must indeed, as our beloved Leader has so recently said, "grow from the infinitesimal to the Infinite."

"Speak gently, it is better far
To rule by love than fear;
Speak gently: let no harsh word mar
The good we may do here.

"Speak gently: 'tis a little thing,
Dropped in the heart's deep well;
The good, the joy that it may bring,
Eternity shall tell."

In this connection we will be pardoned for saying that it is cause for regret that some Scientists should be guilty of such gross breaches of etiquette as to call forth from our Leader the notice which appeared in our last number, and which we republish in this. How can such utter lack of propriety be excused?

We shall most likely keep said notice standing in our columns until the lesson it is intended to teach shall have been thoroughly learned, and there shall be no repetition of the conduct rebuked.

WE are glad to receive expressions and testimonials concerning the New Order of services. While no Christian Scientist questions the wisdom of its ordination, believing it to have been

divinely imparted, yet it is gratifying to hear from the different parts of the field as to its practical effects.

We have heard incidentally of a greater relative number of cases of healing under the new order than under the old. We should be glad to receive testimonials of well authenticated cases occurring in the future. Also such view as our contributors may see fit to express from time to time, bearing upon the subject, and tending to show the fruits which are the outgrowth of this, the true method of public worship.

All Christian Scientists understand that our public services are only a part of the divine service. This term has too largely degenerated into the narrow sense of church attendance, and public preaching, song and prayer. As a result the laity are apt to think that if they attend church with fair regularity and listen with reasonable attention to the sermon, the prayers, and the singing of the choir, they have thereby performed their part in the "divine service," and are during the rest of the time practically exempt from further Christian duty. The only purpose of public worship should be to bring non-Christians to repentance and to aid professing ones in the discharge of their Christian duties. In other words, public worship should be a means to divine service, rather than the end thereof.

In its true significance divine service is the constant serving of God in word and act. Living in at-one-ment with divine law, reflecting in daily living such measure of divine Truth as, in our present environments, is possible to us, loving the neighbor by aiding him in every way to destroy sin and sickness, and to overcome the last enemy — death,— this is the divine service to which we are called, and only as this service becomes our paramount purpose, are we true to our calling. These public services are an important factor in the work and cannot be too highly esteemed. They illustrate, as well to Scientists as to seekers and the outside public, the power and beauty of sermons which are free from human opinion, free from the dwarfing effects of mere intellectual hypotheses and the stultifications of dogmatism and erroneous interpretation.

Moreover, they put the students more upon their own resources than the former method. Unless they have prestudied the lesson with such care as to be able readily to follow the readers through it, and add to this sufficient diligence to follow it closely, they get comparatively little benefit from it. They can-

not, as formerly was so apt to be the case, sit supinely by and allow the preacher or speaker to merely entertain them. They each have a part to perform. They should come to the services in the spirit of brotherly love and mutual aid, and thus assist in building up an atmosphere of receptivity, in doing which they aid themselves, the readers, and all others, instead of sitting by to get from others what they have not themselves earned. Thus a mutuality of demonstration is established which, under the old conditions, was not possible.

Let each strive, therefore, to fill his place and do his part toward giving to the new order the sublime character it should and will have if all do their duty. Let us not lapse into the apathy which would ensnare into the belief that because our revered Leader has seen fit to establish the higher ministry, we have nothing to do but passively acquiesce. We must each be an actor in this phase of divine service as well as in others.

ON behalf of the treasurer of the Mother Church, we take occasion to remind the members of the following resolution passed by the Church Committee on July 25, 1893.

"That every member of The First Church of Christ, Scientist, in Boston, Mass., shall pay a per capita tax annually of not less than one dollar; to be paid on or before October first in each year.

It will be observed that this tax is a yearly one, the purpose of which is to aid in defraying the current expense of the Church. While it is not less than \$1.00 per year, it may of course be as much more as the member can afford or sees fit to contribute.

To those applying for membership we wish to say, Do not send your per capita tax until you receive notice of your admission.

Please bear in mind also that all remittances to this fund should be made to the treasurer, Mrs. Mary F. Eastman, C. S. D., 85 Broadway, Chelsea, Mass.

"Not because I desire a gift; but I desire fruit that may abound to your account."—PHILIPPIANS iv., 17.

THE Communion Services of July 7th in the Mother Church were admitted by all to be unusually uplifting and helpful.

There were two hundred and forty-seven new members admitted, making the total present membership, 5,391.

It was announced that there would be no more Sunday services held in the Mother Church until the first Sunday in September.

PUBLISHERS' DEPARTMENT.

ALL applications for Church and Dispensary notices, and Cards are passed upon by the Publication Committee. Applicants must furnish the recommendation of their teacher. No application received except from a subscriber.

A charge of 50 cents is made for each change in Church and Dispensary Notices, and Personal Cards, except when made at the beginning of the year for which the card or notice is paid.

Subscribers when requesting a change will please give their former address. All requests for changes in cards and notices should reach this office by the 10th of the month.

No acknowledgment of receipt of money for subscription will be made.

The date of expiration of subscription will be printed on the Journal with the address.

Subscribers will please notify us if the Journal does not reach them promptly after sending their subscription.

CHRISTIAN SCIENCE JOURNAL will be furnished at the rate of \$2.00 per dozen copies, postpaid.

WE desire to obtain the following copies of the Journal to complete volumes for binding. Please send postal giving full address and list of Journals sent in with your order for what you will have in exchange. Our allowance for these Journals is 15 cents per copy.

All of volumes 1 and 2, except April and December, 1884.

July, August, September, November, and December — 1885.

January, March, July, and August — 1886.

January, February, April, and May — 1887.

January, April, and May — 1888.

January, February, March, June, July, and October — 1889.

July, August, October, November, and December — 1890.

February, June, September, and December — 1891.

January, March, April, May, June, July, August, and November — 1892.

May, June, August, September, and November — 1893.

August — 1894.

We have volumes 8, 9, 11, and 12 of the Journal, bound in cloth, at \$2.50 per vol., prepaid.

To any one sending us 15 new yearly subscriptions for the Christian Science Journal, we will give a copy of SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES, by Rev. Mary Baker Eddy,—Cloth Edition.

For 12 new yearly subscriptions to C. S. Journal, an extra copy of the Journal.

For 8 new yearly subscriptions, a copy of Pulpit and Press, or Retrospection and Introspection.

For 6 new yearly subscriptions, one copy of "Unity of Good," Cloth.

For 5 new yearly subscriptions, one copy of "No and Yes," or "Rudimental Divine Science."

For 3 new yearly subscriptions, one copy of "People's Idea of God," or "Christian Healing."

The above will be sent, postage or express prepaid by us.

Any one who has not taken the Journal for a year may be considered a new subscriber.

The transfer of subscription from one member of a family to another will not be considered a new subscription.

CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

VOL. XIII.

SEPTEMBER, 1895.

No. 6.

CHRISTIAN SCIENTIST.

EZRA M. BUSWELL.

AS our *Christian Science Journal* now contains nearly eight hundred names of those who profess to be Christian Scientists, and as they come to us from thirty-seven States and Territories, besides from foreign lands, the question is naturally asked, Who are Christian Scientists?

By consulting Webster, we find that "Christian," as we use that term, means, "one whose inward and outward life is conformed to the doctrines of Christ."

If one's life is conformed to the doctrine of Christ, he will daily put into practise the commandments given by Jesus in Matt. 22: 37-40,—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

Jesus proved that this doctrine when conformed to, reforms the sinner and heals the sick.

Let us again turn to Webster and see what science may have to do with the Christian doctrine. One of his definitions of science—is "ascertained truth or fact." If the

Christian doctrine has no ascertained truth or fact to support it, of what value can it be?

If one's inward and outward life is conformed to the doctrine of Christ, so that he is discovering the truth of this doctrine by its healing influence over sin and sickness, he has a right to the name, "Christian Scientist."

When we think of the large list of names in our *Christian Science Journal*, besides the thousands of professed Christian Scientists whose names do not appear in this list, we can have some idea of the interest awakened in Christian Science. And it is but natural for the public to inquire of the profession of its followers.

A true Christian Scientist will continually strive to conform to the Christ doctrine in thought, word, and deed. Divine love is his remedy for sin, sickness, and sorrow; he will cultivate that Mind which was in Christ Jesus; he will grow into the understanding and expression of that Mind, as the reality of Life and Truth becomes better understood; he will overcome the works of the flesh by imbibing the fruits of the Spirit. (Spoken of by Paul in Galatians.)

Jesus is his highest human example.

Did Jesus love his enemies?

He overcame them with Love.

Did he rebuke deception and greed?

He whipped them out of the temple with the strong cords of Truth.

Did he strive for personal place or power?

His meekness, humility, and love were the opposite of such a motive.

Jesus was a true Christian Scientist. He presented the Christ to humanity by living the Principle he taught.

His followers will imitate him in gentleness, meekness, patience and love. They, like him, will declare the Truth that casts out error and heals the sick. His rebuke to error was pointed, yet his words fell like the gentle dew upon the sensitive heart. His rebuke was to heal his fellowmen, never to wound them.

It is not enough for one to declare himself a Christian

Scientist. More than profession is demanded. To "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," leaves no room, excuse, or occasion for self-love.

Self and selfishness can have no place or power in a life conformed to the Christ doctrine.

We are Christian Scientists only so far as our inward and outward lives are conformed to the Christ doctrine presented by Jesus in his works.

He did the will of the Father by casting out evils, healing the sick, and overcoming the last enemy, death, — thus bringing "life and immortality to light."

He who would follow the example of Jesus, must be baptized in the Father's name. ("Name — when applied to God means his attributes, his goodness.") God expresses himself in "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." As these characteristics become ours, and we express them because they are in our consciousness, we are "baptized in His name."

In this baptism the sinner loses his love of sin, the sick his fear of another power than Good, and God's "will is done in earth as it is in Heaven."

WORDS OF COMMENDATION.

MR. EDITOR:— Permit me to say through our Journal, your editorial in the August number is *par excellence*.

It is a digest of good manners, morals, methods, and means. It points to the scientific spiritual molecule, pearl, and pinnacle, that everybody needs. May the Christ likeness it reflects rest on the dear readers, and throw the light of penetration on the page, even as the dawn, kindling its glories in the east, lightens earth's landscape.

I thank the contributors to the *Christian Science Journal* for their jewels of thought so adapted to the hour, and without ill-humor, or hyperbolic tumor. I was impressed by the articles entitled "The New Pastor," by Rev. Lanson P. Norcross, "The Lamp," by W. C., "The Temptation," a poem by J. J. Rome, etc.

The field waves its white ensign, the reapers are strong, the rich sheaves are ripe, the storehouse is ready; pray ye therefore the God of harvest to send forth more laborers of the excellent sort, and garner the supplies for a world.

MARY BAKER EDDY.

Pleasant View, Concord, N. H.

GLAD TIDINGS.

E. H. BRADNER.

“**B**EHOLD, I bring you glad tidings of great joy, which shall be to all people,” — words of hope, health, and Life, to those in greatest need, to the sick or injured one, vainly opposing the verdict of death as the only remedy for suffering, to the helpless victim of evil habit, to the sin-sick outcast, to the disheartened and sorrowing one who “has nothing left to live for,” to him, who, having no sure foundation of Truth to stand on, sees with dismay the ravages of contagion, crime, and disaster, sees the growing contempt for law, chastity and human rights, sees the failure of man’s inventions, material, legislative and doctrinal, to make men truly healthy, honest, good and pure !

No thinker can fail to see that these discordant conditions but emphasize the demand for a higher and better understanding of Good ; a foundation Principle, absolute, universal, unchangeable, establishing in the heart the law of Love, that of itself destroys all evil. Impossible ! Yes, manifestly so, — of mortals ; but the eternal fact of God, who is Life, Truth and Love, — this is the glad message that Christian Science brings, revealing the “perfect God and His perfect creation,” and enabling its followers to practically teach and demonstrate in this age, “man’s dominion over all the earth,” materiality, sin, sickness, and ultimately, death ; and this shall be done through fulfilling the two great commandments, “Thou shalt have no other gods before me,” and “Love thy neighbor as thyself.”

But this is nothing new ! Yes, and no. It always was, and always will be the divine Way of Life, but men have only believed in God as Almighty ; instead of understanding Him to be so. They believe more in a power of evil, able to destroy what God has made, than in God as the only

power. Nor have they bettered things by trying to serve two masters, Spirit, and matter, as results show. Believing that microbes and contagion are more potent and present than Good or God, will one do other than try to "save his own life," by refusing to visit his consumptive neighbor, and demanding individual communion cups? Judged by these works, what better off are they in believing, but not understanding, that God is omnipotent and omnipresent, than were the false prophets, whose false sense of God Elijah rebuked, in 1 Kings 18 : 27?

In all this no word of depreciation of the Christian motive and purpose of unselfish workers among the poor, the sick, and the sinful, is intended; but only a desire to show where the recognition of any power apart from God, leads to, and the disadvantage under which they work who thus believe. Health, harmony and freedom are the eternal right of man. Christian Science, recognizing God as the only Intelligence and Power, in fact, and in practise, stands ready to teach "to whomsoever will," the higher law of Love as able to set aside all claims of aught beside God and real man "in His image and likeness," and thus open the way to a realization of all Good.

Why do so many condemn this practise? Partly for the reason people condemn anything they do not understand, but chiefly, because it uncovers and rebukes the sins and false teachings of men, that they are not willing to correct. No one who has tasted its perfect health and pure joys can be other than a living witness in word and life that Christian Science is of God, who is Love. Many have been told, and still believe it to be similar to spiritualism, theosophy, occultism, hypnotism, faith-cure, etc.; or worse yet, that it is the same as practises claiming the nature and perhaps the name of Christian Science, but which are not based exclusively on the teachings of the Bible, and Science and Health, with Key to the Scriptures, by Rev. Mary B. G. Eddy. The difference is fundamental, and the seeming likeness which deceives many noble workers, disappears as the spiritual fact of Being it teaches, appears.

Which testimony is worth more to you: that of the many thousands of happy, useful men, women and children, raised from helpless and hopeless conditions, or that of the great and wise who refuse to investigate, or try for themselves, this divine healing, but who denounce its teachings and methods, even denying the witness of good works and Christian experience, because it differs from their doctrines and practises? But many of them claim they have investigated, have read *Science and Health*. Was it in the spirit they would have one without the knowledge of God investigate their Christianity? Mr. Ingersoll has investigated modern Christianity, and read the Bible, and found —, what he looked for, as does any prejudiced mind. Therefore, they find the purifying and healing Spirit of Truth hidden, as of old, from the “wise and prudent.” Thousands of sufferers, humbly seeking Truth’s healing, have found it in *Science and Health*, have found there the light which unfolds the spiritual meaning of the Christ teaching, by which alone are sin and disease cast out.

Which will be the truest guide, he whose Scientifically Christian understanding enables him to “prove his faith by his works,” or the other, however sincere in his faith, but who not having this spiritual enlightenment, and therefore not believing the works possible now, denies the facts? But these self-sufficient ones will not always cast aside or hinder others from attaining to this divine understanding, by which they may truly bring “glad tidings,” *doing* the works as our Master commanded his followers.

If Christian Science were not entirely different in Principle from these theories of men, it could not do the works that they cannot do. The thousand and one doctrines and creeds of to-day prove that man’s concept of truth, however much it is believed to be of divine origin, only leads to confusion. God is one, Truth is one, and there can be but one Church, or Way of Life. Paul found the true foundation (1 Cor. 3: 11–15). This foundation Christ Jesus of Nazareth taught, in “words that shall not pass away,” is not true because *he* so taught: it is unchangeably true

because what he taught was the eternal Truth itself. He verified his words by his works, not as miracles, but as the result of understanding the immutable law of God, Spirit: and he commanded his followers to do the same works.

But who shall now teach the Way of Spirit? Who, indeed, but the one to whom this way was revealed. Our text-book states absolute Truth, explaining spiritually the Principle and practise of the Christ teaching, and the same works can be done now in proportion to one's understanding thereof. Christian Science has no controversy with men, but its rich blessings are in the reach of all who will accept them in the only way they can be received.

What does this require of you? Simply that you be receptive to Truth. A religious or other conviction, cannot be made or rejected at will. Only a perception of Truth, a revelation of Principle, can give one the sure foundation on which to stand,— a standard that of itself corrects the errors of sense, that had seemed true, and caused the discords suffered. When Spirit unfolds to the longing heart the eternal realities, there is no longer any question as to what is right. The earnest effort— effectual prayer — to put away all that is now seen to be unlike God, Good, will certainly result in true healing. The body may show the change at once, if the heart's desire be pure enough, but if slow, the persistent effort to live as Divine Science teaches, will win.

Unless you have some understanding of what is taught in Science and Health, it will be needful that you seek the aid of a true Christian Scientist. The Christian experience and spiritual discernment of the law of God, by which alone one can heal Scientifically, makes this Scientist the truest friend you can have on earth. You will be required to pay for treatments, if able. Many beginners, not recognizing that Science rules are reasonable and necessary, having ignored this one among themselves and members of the family, have wondered at failures where there should have been true healing. If you are poor, turn to 2 Cor. 8: 12, for instruction. Do not criticize what is not understood, — unreserved obedience, in spirit as well as in letter, alone will open the way.

PRAYER.

IDA FULLER MOORE.

WHAT can I ask of Thee, O God,
Who giveth *all* to me ?
Life, Truth, and Love, the only Good,
Thy gift eternally !
And can I ask for *less* than these,
Or do I plead for *more* ?
Have I with outstretched arms received
Of that abundant store ?

Or do I ask for life to fill
My cup with pleasures vain,—
A human sense of life that leaves
The dregs of want and pain ?
O Life divine ! thy joys supreme
Are far removed from these,
And endeth not in discord,
For all thy ways are peace.

And when I ask for Thee to lend
Unto my darkened way,
The light of thy dear Love and Life,
I know not how to pray,
For Love and Life omnipotent
Are omnipresent, too ;
And a true prayer would be to know
And prove this statement true.

And do I pray to know Thy truth,
Still following mine own way ?
“Deny thyself and follow me,”
I hear the Master say !
And greater love than this hath none,
No other life can give,—
Than to lay down a sense of sin,
In Love and Truth to live.

Then may pure thoughts, each day and hour
 Be my true prayer to Thee ;
 And may my deeds show forth the power
 Of Love's eternity.
 Then shall I know that Thou withholdest
 No goodly gift from me ;
 But that Thou constantly bestowest
 The blessings which I see.

So let my lips be mute, while I,
 On Life shall meditate,—
 The Life portrayed by the dear Son
 With Love and Truth innate.
 O matchless Love ! thou beckonest me
 To realms of peace and joy,
 Where Spirit reigneth royally,
 And prayer hath no alloy.

It is our pleasure to announce that a Church Manual has been prepared and is now in the Publisher's hands, ready for circulation. It contains a brief history of the formation of the Church, all the Rules and By-laws now in existence, instructions how to become members of the Mother Church, and a complete list of the present members of the Church.

The Rules and By-laws are the work of the Reverend Mary Baker Eddy, all having been prepared by her, and having passed under her inspection after going to print. No one, therefore, will have room to question their authority or authenticity. Let it be the earnest endeavor of every student to so assimilate and live these rules and by-laws, that thus our dear Leader's arduous and disinterested labor in this behalf, will be, at least, partially recompensed. We cannot too deeply appreciate her incessant toil on behalf of her students and adherents, as well as the entire race.

For prices etc., see the Publisher's Department. Let us suggest also that the Publisher's Department be carefully looked over each month, for there are new items appearing in it in nearly every issue.

AND the prayer of faith shall save the sick, and the Lord shall raise him up ; and if he have committed sins, they shall be forgiven him.—JAMES.

EXTRACT FROM A LETTER TO A CLERGY-MAN.

A. J.

I DO not think, of course, that any one has espoused the Cause of Christian Science unless he is teaching and demonstrating that "these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and, if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

To really espouse the Cause of the Science of Christianity means nothing less than a fulfilment of Jesus' last prayer, that all who truly believe, that is, who can grasp and understand the Christ-Mind, shall find that the man of God's creating is one with Christ, even as He is one with the Father. Unity with God, Spirit, is the Unity of Good, and gives no place to evil. The limitations of error are thus cast out. "And the glory which Thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one."

The human mind, unilluminated by Spirit, knows not, or forgets, that God is One and All. It is darkness, material belief, and is "alienated from the life of God." It gets no vitalizing import from the statement that God is Life, and Life is God. It does not know that Life is not in matter, nor that the Love that is God is not human love.

The higher consciousness, inspired by Principle — Life, Truth, Love — knows how to conquer sin and disease, and that the last enemy to be destroyed is death. All this must be done before spiritual existence can be attained. "He that overcometh shall inherit all things." What is to be overcome? Even the world, the flesh, and the devil — all evils that proceed from matter or material sense, and this must be triumphed over by Mind. Victory dwells with goodness, Truth, and Love. Only thus does man have dominion over all the earth, only thus can he be found in God's image and likeness. Mortality is the product of

error, not subject to God's law. God is expressed through ever-operative unchangeable laws, which must be understood and applied, obeyed, before St. Paul's text can be rightly appropriated. "The law of the Spirit of Life in Christ Jesus hath set me free from the law of sin and death."

In humility, the pure, childlike state of mind is receptive of the new and higher understanding of God, and enters into the Kingdom of Heaven on earth — the infinite realm of the real which may in a measure be perceived here and now.

There is opportunity now to learn and practise the Truth which has been lost through materiality since the third century after Jesus taught. The Spirit and the Bride say, Come, drink of the life-giving waters of divine sense, not reached through death, but through fulfilling the Lord's Prayer in daily deeds, and relinquishing the belief in other causes, creators and gods. "There is one Father." The world has not known Him, therefore, by teaching and accepting doctrines of human belief it has attempted to add to and take from the words of spiritual revelation and to infringe the divine infinitude, thus leading to misinterpretation of the Apocalypse.

The attempt has only brought upon it plagues of mortal sense, continually accumulating. But God's people are commanded to come out of false living and thinking and partake not of the plagues. There can be no righteousness apart from God. It can only be gained by having the Mind of the Lord. To believe that there is good in matter or goodness in mortality, in self apart from Deity, is a grave mistake. Man has godliness only by reflecting the divine Life, Truth and Love. St. Paul says, "If ye have not the Spirit of Christ, ye are none of His." The truly Christian state is one of gladness for victory over self and false sense. This teaching should and must become universal. All shall know Him from the least unto the greatest. Thus shall all glorify Him.

We are upon the verge of a new era — the dispensation of Spirit. Man, in the likeness of the Creator, inherits All Good, because he is joint heir with Christ. All that the Father has is his, for his Life is superior to material origin and the corporeal senses. Only those above "the mist that rose from the ground" are high enough on the mountain side to discern the process of transfiguration now begun upon man and the universe as typified by Christ Jesus.

"Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all." Gal. 4: 25, 26; now appears, to those who are demonstrating God's ever presence and omnipotence in healing all manner of woes, diseases and errors, the New Jerusalem which comes down from God out of Heaven. The sovereignty of Soul is being founded, for light is showing that man is eternally co-existent with Soul. Read the 12th and 21st chapter of Revelation and gain a clearer view and interpretation of these times.

Why should it seem strange that a woman to-day proclaims the unobscured light of the holy Scriptures? Who, having humanity's interest at heart, would object because a new Deborah, a "mother in Israel," arises and "gives rest to the land"? Is the greatness of woman past? Shall not her own works still praise her in the gates? In this wonderful age a woman, consecrated by Spirit and to Spirit, inspired by the Spirit of wisdom, counsel, and might, has been called to lead humanity out of the sea of animal magnetism into the infinite range of the new heaven and the new earth, wherein there is "no more sea." Divine Mind, expressed through Science is the only ark of safety against the pantheistic hypotheses of life and mind in matter, culminating in the hypnotic power of the material mind or evil belief. The error which has deceived the whole world is the belief in a life, substance, intelligence and truth separate from God.

Evil now claims to be mind — power — but material belief is illusion. God is the only Mind. This is the revealing truth that detects and annihilates error "with the brightness of His coming," and "the spirit of his mouth," the Word, expressed.

"Perilous times," "seducing spirits and doctrines of devils," will cease only when all that causes sickness and sin is annihilated by Divine Science, and the error of suppositious life in sensuousness yields to Soul.

Error is confounded at the appearance of the Holy One of God, and cries, "Why art thou (Christ, Truth) come hither to torment us before the time?"

Self-renunciation and mighty wrestlings against mortal beliefs will enable Christian Scientists to strive successfully, and all may gain the blessings from this unveiling of the Christ Principle and idea. We are stoned, sometimes even by clergymen as well as other prejudiced persons; but our friends are worthy and true. And "one with God is a majority."

Do you want to bear the cross? Are you willing to rejoice at being persecuted? Walk in this way. Would you have the joy of knowing that the meek shall inherit the earth? This is the way. Would you give up all for Christ? turn daily from material sense to the Spiritual and reach the infinitude of celestial Being? The way is not through ecclesiastical rules, but by the Spirit of pure Christianity, the Science of Divinity.

As St. Paul said, "I was with you in weakness, and in fears and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith, should not stand in the wisdom of men, but in the power of God."

It will be very sad for those who miss the meaning of Christian Science in this age. We are working to show to as many as are ready that they may with some measure of His grace begin at once to live aright in the divine nature. "He that loveth not, knoweth not God; for God is love." Divine Love lifts us above corporeality and hate. Not physical belief but divine consciousness is blessed of God.

SHIPS AT SEA.

O. F. H.

ONE evening as the problem of Life was pressing hard upon me, and I was contemplating the awful seeming of the unreal, and trying to catch a glimpse of the real, it seemed to me that a vast ocean rolled before me, and on it were many ships.

Some were gaily dressed with streamers flying, and all on board seemed joyous and gay. Others, not so pretentious, were plowing their way through the waves, and others with heavy cargoes, moved slowly along.

One ship of all in sight, attracted my attention. It seemed small, in the distance, and all the other ships seemed antagonistic to it, for ever and anon they ran against it with such force as would seem sufficient to sink it, but by wonderful skill it always came up triumphantly.

Having an opportunity I boarded one of the ships, and inquired of an officer the name of the little ship. He replied that it was a "pretender" and "usurper," and would be soon sunk.

But when I looked again, it seemed to be larger than before, and bore itself over the waves, which had become higher, with a steady pace.

Finally a tempest arose, and our ship sprang a leak. The cries of alarm, terror, and anguish brought the little ship to our rescue, and all who would leave the old weather-beaten craft were welcomed to the little ship. We asked, "Is it safe?" "Will we not overload your small ship?" "Is your captain reliable, and can he be trusted in this tempest, and on these angry waves?" to all of which we were assured they could accommodate all who wished safety and shelter in their small vessel and that their captain was thoroughly scientific and skilled. I asked, "What Line is this?" The captain replied, "The White Star." "Why is it called that?" I queried. He simply said, "Wait, and you will see."

We soon found we were with friends indeed, and all was harmonious. We were like one family, thankful and happy. The rules were strict and the utmost order and obedience were required. All on board were expected to work for the ship.

After a time rumors of discontent were heard, and some said our captain was far too severe and there were others who could guide, direct, and control the ship as well, who would not require such labor and sacrifice from us, — until our band was divided and some took to the boats and deserted us. They boarded the ship with the gay streamers and merry passengers, and found "kindred spirits," with which to pass the time in "riotous living."

Our ship took a straight course, working its way surely toward the Harbor, while all the others were flitting first one way and then another, jostling each other and making frequent attacks upon us, which we were always able to meet, by constant care and vigilance. Some days the sailing was comparatively smooth and we had time for interchange of thought and kindly greeting, and again the waves ran high and all were at their posts, working silently but vigorously.

We often accosted other vessels, telling them we knew our ship to be strong and well manned, with a skilful Captain who ever guided and guarded us well — while their ship was defective, not being built scientifically, and gave them an invitation to join us, but we were frequently met with scoffing and ridicule. It seemed great presumption upon our part to address such

stately ships and offer them aid and protection; but occasionally a few from their numbers joined us, saying they had wearied of the empty forms and ceremonies they had been subjected to,—and gladly worked with us in harmony and true fellowship.

Frequently during some great tempest when other ships became disabled,—with broken masts, and rudders gone,—our lifeboats would pick up all who would come to us, and what joy filled our hearts as we welcomed to our midst those who had scoffed at and reviled us. Their experiences had opened their blind eyes, and unstopped their deaf ears, and they were now ready to come in meekness and humility and ask for shelter from the waves.

As we drew nearer and nearer our Father-land we noticed the other ships were fewer,—as most of them had perished in the waves, and, thank God, their passengers and crew had been rescued by our lifeboats; as our number increased, our borders seemed to enlarge and there was no lack of room, and the waves were less fierce.

Peace and harmony reigned, and it would seem that our trials were over, but alas! while we dreamed of security “a great storm arose,” and our ship was hurled from wave to wave. Our vigilant, loyal workers, knowing that our Captain was at the helm, worked on without fear, for we could not fail with such a Captain, who knew with scientific certainty just how to work and guide our course aright to avoid the rocks and shoals. All seemed dark save for the flashes of lightning, while the thunder, wind and waves made such a din that nothing else was heard until a bomb was sounded through the air, and rocket after rocket was sent up but a short distance from us. We turned to help the sinking ship and found it to be the gaily dressed one so often seen before. The cries for “help” reached our ears. Some said: “The seceders are among them. We cannot take them,” but clear and strong above the din and tumult, the Captain’s voice rang out; “Love is the Conqueror.” We welcome them all.” Thus they returned, with chastened hearts and pride destroyed and a shout of joy welcomed them, for we saw by their blanched and tear-stained faces, that rebellion, pride, rivalry, envy, jealousy, ambition, hate and malice had been burned and purged away through their “fiery trials,” and our brothers and sisters were once more with us.

“There was a great calm” as we entered the Harbor and heard

our Father's loving welcome. "Well done good and faithful servant," and Lo! the "Star of seven-hued white" hung over us "emitting light," which brought all beauty, love, peace, joy and harmony to our minds, and with rapture untold we joined in the chorus of

"Glory to God in the highest, and on earth, peace, good will toward men."

*A PAPER BY DR. LONGSDORF.

Extracts from a paper on Christian Science written by Dr. Hildegard H. Longsdorf, of Carlisle, Pa., and read by her before the Medical Society of the State of Pennsylvania, at the forty-fourth annual session of the Society held in Philadelphia.

THE subject, which I shall briefly consider here is one of those not a purely medical subject, but rather one of those related subjects, which, though at first glance insignificant and even contemptible, yet, from the proneness of the uninformed to exaggerate and mystify disease and all remedial agencies, carry with them an overpowering influence, and to the younger practitioners especially are baffling and vexatious.

Such is Christian Science, probably the most pretentious, and certainly the most successful, of the outgrowths of our modern high-pressure civilization . . . In more accurately defining Christian Science I would observe that it must not be confounded with hypnotism, animal magnetism, faith or mind cure, spiritualism, clairvoyant or other trance, or the old-time pow-wow processes, which the practitioner in country districts still frequently encounters. All of these it somewhat resembles, having apparently some family features of all, yet differing in essential particulars. Christian Science, pure and proper, disclaims or ignores these agencies and claims a Heaven-derived power of its own, and in this, probably, lies its greatest influence—for in all times a divine right, stoutly asserted and skilfully maintained, has held its own against reason, logic and the evidence of the unprejudiced senses. There is no instinct so universal as that which responds to the intimations of the supernatural, and the most realistic among us must acknowledge this influence as a factor in certain diseases. We see it exemplified in the history of the earliest nations, and there we attribute it to ignorance, but the candid student must admit that the advanced intelligence of later periods has changed the form, but

* This paper is interesting to Christian Scientists chiefly because of the admissions it makes.—Ed.

not eradicated the inherent tendency. . . . Following the Renaissance of art and literature, knowledge grew, and it may be that, with a more general diffusion of the underlying principles of medical science, such as an uneducated mind can grasp, and a clearer apprehension of the import of recent discoveries in bacteriology and similar fields of investigation, the demonstrations which are now so constantly made to lead the masses back to the twilight ages, in this respect will cease. But until this more general intelligence shall come to pass we will doubtless continue to witness the phenomenon of the blind gaining instant sight, the lame to walk and the suppurating sore healed by a word, such alleged cures being regular occurrences in the vicinity of a properly qualified Christian Scientist. From these centers of abnormal experiences ever widening influences diverge, and we shortly see vast numbers of enlightened and cultivated persons, of both sexes, and of every shade of religious belief, accepting and propagating the ideal that forms the basis of the popular manifestation.

Christian Science shrewdly appreciates the value of this prevailing tendency of human nature, and therefore, as its name imports, it is found to be a compound of theology and the art of healing, in these two sides expressing the strongest wants of mankind. Otherwise it calls itself the "Science of Health," and an elaborate treatise has been given to the public for the purpose of explaining its peculiar doctrines or principles, and setting forth the benefits which must accrue from its universal acceptance.

Dr. Longsdorf then referred at some length to what she termed the "discovery" of Christian Science by the Rev. Mary Baker G. Eddy, of Lynn, Massachusetts. The latter, she said, in giving an account of her discovery, stated that she was impelled from childhood "to seek diligently after God as the one great ever-present remedy for all human woes." She stated that the physical side of this research was "aided by hints from homeopathy to the conclusion that mental belief, instead of the drug, governs the action of material medicine."

Thus Christian Science aims at the highest medical ideal, the prevention as well as the cure of disease . . .

If it were not for the fact that the doctrine is rapidly spreading, gaining friends and influence among the most intelligent classes, the subject might well be dismissed with a smile as one

more of the numerous phases in which the ever restless mind — ever recurring to the unknown, ever tracing its circling course upon itself, seeking to find the cause from the phenomenon — has manifested itself . . .

It is, as we have seen, an old acquaintance with a new face, and its extraordinary progress has doubtless been due to the reactionary tendency of the times among a large class of orthodox people from the scientific materialism growing out of the demonstrations going on here and abroad as to the cause and prevention of disease.

The question arises, how we are to regard it and how we are to be armed against its inroads? If mental force has a therapeutical value, if the mind can control not only the kingdom which of right belongs to it, but also the laws of matter, of physical sense, then it seems as if our resources were inadequate, and some form of definite action should be taken whereby we could cope successfully and with dignity with what must otherwise be a dangerous foe.

It would be out of place to argue against mental cures, as thousands of such instances are upon record, and it would be idle to deny the power of the mind over the body, but the fact remains that the process cannot be rationally explained so the subjects of it can clearly understand it. Consequently, in endeavoring to maintain our professional self-respect we are in danger of becoming illiberal, narrow-minded and dogmatic."

LIFE is God's plan, not ours. For often on the ruins of visionary hope rises the kingdom of our substantial possessions and our true peace; and under the shadow of earthly disappointment, all unconsciously to ourselves, our Divine Redeemer is walking by our side. — *Chapin*.

NOTICE.

THE annual meeting of the members of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will be held in the new church edifice Cor. Falmouth and Norway Sts., Tuesday October 1, 1895 at two o'clock P. M.

HOW I WAS LED TO CHRISTIAN SCIENCE.

R. L. H.

WHEN I was quite young I had the measles which settled in my eyes, and for six months I was blind. I was under the treatment of the best oculists, and after six months I recovered the sight of one eye, but not enough to return to school and finish my education or read any at all.

A few years later I married. A little girl was born with eyes that could hardly bear the light; we had them treated by the best skill, but they grew worse as she grew older.

After the birth of my child I found myself an invalid. The sight of the one eye grew dimmer until at times I could not distinguish persons. I tried many physicians that were recommended; for seven years I suffered and saw my child suffer without relief.

I united with the Baptist Church, thinking there would be peace and rest in turning to God in that way, but all I gained was the thought that I must submit to God's will. At last the doctors refused to prescribe for me, but told me there was one hope for me and that was a change of climate, and advised me to go to Denver, Colorado.

A few days before I started a lady called on me and said she came to bring me good news. I said, "What is it?" she replied, "I came to tell you that you can be healed right here by Christian Science," I asked, "What is that?" She said, "It is the Truth that will show you that you are not blind, nor suffering." I told her that I knew I was blind, and almost a hopeless sufferer, and if that was the way they talked I did not want anything to do with it. She asked me to promise her that if after I had tried Colorado climate and found no relief, I would not try Christian Science as taught in Science and Health with Key to the Scriptures. I promised her I would.

I was soon on my way from the east to the far west. The next morning after arriving there I awoke and saw the bright sunshine, and the snow on the mountain peaks, and felt the fresh air, and was very much encouraged. I thought I would be better when I got rested, and for a time I seemed to be better,

but I grew tired of the novelty of the change, and my troubles came on again. A physician was called, who on learning of my condition, said he could not do anything for me and that my days were numbered.

Then I said, "Why did I come here? Why did I not spend my last days with my mother and child?" Then the thought came to me that I had one more hope, one more straw to grasp as a drowning man. It was the thought of my promise that I would try Christian Science.

It was quite difficult to learn the address of a healer six years ago, to one knowing nothing about it, but the need was met, and I was soon asking two (to me) very important questions of Mrs. W. The questions were these. "If I am healed can I make it my own, and be able to help others?" Her answer was "Certainly you can."

"And do I have to give up my God, and my church to be healed, and to heal? if so I do not want it, for I do not believe that one person can heal another, and as I have no proof, I would rather stand by my God, and my Church, if he has sent affliction on me all these years, than to think of entering the dark valley of death without God." She said, "Christian Science will not rob you of any good, or truth that you have, but will give you an understanding of the Truth that will make you free, and when you are free if you wish to work in your Church and worship the God that sends afflictions, you can."

I told her to begin at once. I did not see any change for a week; the first change was that I became peaceful enough to sleep well. After I had a good night's sleep I noticed that the sight had come back to my blind eye; with that I was overjoyed and shouted aloud, "I am healed, I am well." I knew that all was well if that spot was removed from my eye, and all has been well ever since.

My little girl, then seven years old, was healed of all troubles in a few weeks afterwards, through my understanding of the allness of God and the nothingness of false claims. I went through a class of one of Mrs. Eddy's students; Science was unfolded to me beautifully, and I began to see that all was Mind and its manifestation, and with that realization I went to work, speaking the Truth at every opportunity. Soon all my time was taken up in healing, for I had not a fear, or doubt that if I spoke the word of Truth the false claims would disappear, which they did.

I have given every day since my awakening to labor in the "master's vineyard." I had no trouble about working in the Baptist Church, for when I undertook to introduce the healing into the church, they very soon informed me that they did not want anything to do with Christian Science nor Scientists.

I learned that instead of having great sacrifices to make to gain the Truth, we have none to make, nothing to lose, but all to gain. In my case, "man's extremity was God's opportunity." I was compelled to turn from idols, from false gods, to the one God, who will supply every need, if we will but turn from our images and idols.

WORDS FROM JAPAN.

MRS. MARY BENNETT DUKES.

KOBE, JAPAN,

June the 31st, 1895.

DEAR JOURNAL: — After a stay of two years in America, which was preceded by some seven years' absence in a foreign land, we have returned to Japan, guided by the Truth. Our visit to America has proved to be one of unspeakable blessing; although when called to return we were reluctant to leave the place of our labors.

"God moves in a mysterious way
His wonders to perform."

When the Roman soldiers nailed the body of Jesus to the cross, they knew not that they were only hastening a day of glorious revelation to the sons of men. But blinded by sin, they saw not that man if governed by God, controls all things and carries the keys of death and hell.

Truly, "all things work together for good to them that love God."

Having heard the reports of some who understood greater mysteries than we, I determined to search the Scriptures, feeling more than ever before, the force of the text, "Search the Scriptures; for in them ye think ye have eternal life: and *they are they* which testify of me."

I found that He who hath given us the Scriptures by inspiration, reveals unto us its meaning through inspiration, and in the silent sanctuary of Soul the Father hath made known unto us the deep things of the word, which are reserved for all who love

Him. In my early Christian experiences I have often tried to solve problems relative to the flesh, and was unable to understand God in many things approved of and called good by the Christian world. In my home, and among friends, I have expressed thought which caused those who were nearest me, to think me not only peculiar, but cruel and unchristian. I could not tolerate the thought of associating a God of Love and purity with certain seeming evils which were told me were permitted by the All-Wise.

But God revealing Himself, has made plain those things which once perplexed me. Later on, at what the world calls an important epoch in human existence, I sat in deeper darkness, trying to see God in those things which He seemed to allow; but I found Him not, until greater affliction bowed me low at the foot of the cross with the following on my lips, and graven in my heart: "Though thou slay me yet will I put my trust in thee."

In this state of submissiveness one of Christ's "little ones" put into my hand what proved to be a sweet message from my Father, namely: Science and Health with Key to the Scriptures. After reading enough to catch the first rays of the dawning Truth, I was raised by the hand of Divine Love and told to "come up higher." I was taught that Love does not slay man, but when we are slain of men, He taketh us up. In the light of Truth, all the past becomes a dream, and we awake to find ourselves changed. All past grievances are turned into joy, and the rivers of my tears have been dried up. The beautiful truths of the Scriptures when unlocked, unfold their loveliness as a flower.

The Truth having made us free, we forsake all things earthly for Spiritual treasure. The mysteries of the Kingdom are revealed to all who diligently seek. Having come out of darkness into the Light, we with confidence look to God for all things, knowing He careth for us even more than for the lily or the sparrow.

We have already had many beautiful demonstrations in the Truth. Surely God is here and everywhere, for there is no place in which He is not found.

SOME one recently asked Mr. Gladstone what kind of sermons he liked best. In reply the ex-premier wrote that the sermons most needed are those like the one which offended Lord Melbourne. Queen Victoria's first premier complained that he was obliged to listen to a preacher who insisted upon a man's applying his religion to his private life.

THE WORD.

A. L. C.

WE find in the Bible many references to the "Word." There is the word of exhortation, the word of prophecy, the word of his grace, the faithful word, and the word fitly spoken, which is said to be like apples of gold in baskets of silver.

In John 1 : 1, we read according to Rotherham, "Originally was the Word: and the Word was with God; and the Word was God"—and farther on in the same chapter, "And the Word became flesh and pitched his tent amongst us, and we gazed upon his glory, a glory as of an Only-Begotten from a Father, full of favor and Truth."

We learn in Christian Science, that Truth is a synonym for God. If the Word was God, and God is Truth, it follows that the Word is Truth.

Jesus said in his memorable prayer for his disciples,—"Sanctify them through thy Truth: thy word is Truth."

Jesus was the Word or Truth made flesh. The truth that God is ever present omnipotent Love, and that man is the reflection of Love, had always been in the world, but not until it was made manifest in the personal Jesus, was it possible for mortals to receive this Truth in its fullness. He was the way shower; but the words of the old hymn, "Jesus paid it all," are not true. The responsibility of each working out his own salvation is individual, and it is only as we accept Jesus' teachings and use them for the destruction of sin and sickness in ourselves and others, that he becomes the way of salvation for us.

We must go and do likewise. We must not be hearers of the Word only and not doers, for James says: "For if any one is a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass, and goeth away, and straightway forgetteth what manner of man he was." Do we not often find this to be our own individual experience? We hear the Truth, and almost instantly find our thoughts engrossed

with material plans, and subjects. Have we not forgotten for the time, that man is spiritual and that Spirit is the Real and Eternal? This is not the process by which we perceive and are enabled to demonstrate the power of the Word.

There is one verse which seems to sum up "the way" in Christian Science in few words—it is this: "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

Casting and shutting out from our thought all that is unlike God, putting into practise the Truth as we perceive it, that we may apprehend more, so that the light may shine more and more unto the perfect day. We will find trials and temptations, in our path, but that is only part of the process of proving whether we are worthy to be followers of Truth, but the promise is "As thy day, so shall thy strength be," and "He is faithful that promiseth." If we abide under the shadow of the Almighty, in the pure consciousness of the Allness of God, cheerfully obedient to the demands of Truth and Love, we cannot fail to demonstrate the power of the "Word." We will find with Paul—that "the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."

OTHER GODS.

L. L.

UNTIL we have our understanding enlightened by Christian Science it is impossible to realize how imperative is the commandment "Thou shalt have no other gods before me."

Three years ago I was worshiping false gods; the idol my heart was most wedded to was my home. To me it was all in all, my chief good.

Of a retiring, sensitive nature, I was conscious of the fact that I was at my best at home where I was understood and appreciated; no sacrifice was too great for me to make, no burden too heavy for me to bear for my loved ones. It was my heaven,

and with the approval of my conscience, in doing church work, visiting the sick, and the poor, and teaching in Sunday-school, I was happy — but alas, for earthly happiness! it is always fleeting.

Our home was broken up by the passing on of my mother, and we were scattered. I came to M., and while I was with relatives it was not home, and neither could I find the same satisfaction in church work that I had at home.

The first words of Mrs. Eddy that I ever read were in a newspaper, with a collection of other paragraphs: they were from *Science and Health with Key to the Scriptures*, p. 109-22. I thought they were beautiful, and wondered who the author could be. I tried to commit the sentence to memory, but I found it seemed hard to learn, so I copied it, and kept it in my treasure box for a long time.

The first time a case of healing came under my observation a neighbor was spending the evening with us, and told of the restoration of her son by Christian Science. After she had finished I said to her: "If you have heard of any such power on earth you must know it is the power of God, so why are you not a Scientist?"

She gave me the address of the lady who treated her son, and the very next morning early I started out to find her. I spent the whole morning with her, and while there were doubts and prejudices of education to be overcome, I drank in the Truth she gave me like the thirsty earth swallows the gentle rain. While she talked, great tears rolled down my cheeks, and I went away feeling more peace and satisfaction than I ever had since my loss.

To show how I was blinded by ecclesiasticism, I will say, it was one year before I bought a copy of *Science and Health with Key to the Scriptures*, and began to study it.

But from that first day that I had this Bread of Life broken to me I have never doubted that Christian Science was the Truth revealed to a needy age by our Leader, Rev. Mary Baker Eddy.

The first time I read the lines from *Science and Health* p. 162-6, I felt they were written expressly for me, and with them came a peace which passeth understanding. Existence did seem to be a blank at that time, but though I had lost my mother and wealth, in Christian Science, I found Mother, Home and Heaven.

OVERMUCH ZEAL.

C. M.

THE great care needed to be exercised in giving to learners the true idea of Science, is too often overlooked in our efforts to hasten the progress of humanity in the understanding of Truth.

Now, would it not be much better that we hasten our efforts to better understand Truth? We can, in no other way, show our fellow-mortals the blessings which an understanding of Christian Science bestows, than by proving by works instead of words the reality of what we say.

Our zeal, in this respect, should be checked, and our words be proven, else we unwittingly give our brother "a stone" when he has asked for "bread."

Unless we discern the spiritual fact which our words are intended to convey, they fall short of their mission, and we may therein do harm ignorantly, because of our "zeal, not according to knowledge." On the other hand, if our deeds are in accord with Science, we are not nearly as liable to mistakes, and will help mankind; whereas, in our over-zealousness we are liable to injure, when we mean to bless. If we are faithful, we shall surely learn how to apply this teaching to the needs of the corporeal man.

Surely the time is come when Scientists are not to be rewarded for their "much speaking." It is a mistake for us to think we are permitted, on any occasion, or at any time, to give expression to any statement of Christian Science, because it is true; for by so doing our efforts are, in the main, fruitless. Do you think you could have been led to the knowledge of Christian Science, by being abruptly met with such statements as "All is Mind," or "There is no one here to be sick" etc.?

"There is a time to speak, and a time to be silent," so the Scriptures declare.

We must remember the Golden Rule, and learn how to apply it. Of what use is this understanding, unless we use it understandingly?

Mortal thought must be educated to the apprehension of

this idea, and it is a part of our work to be able to do this. If we practise this idea ourselves, we will then be able to aid others, and be saved the trouble of going over our work again. Patience, meekness, trust, and a constant desire to do just what is right, will open the way.

The last line on page 365, and remainder of paragraph on page 366, in *Science and Health with Key to the Scriptures*, clearly and unmistakably defines the Scientist's position.

Is it not true that many of us have been over-zealous in acquiring the letter of Science at the expense of understanding? Let us be careful that we do not cause our "brother to offend," by failing to make a Christian and Scientific use of this blessed Truth, that all men may know it surely is from God.

WHAT CONSTITUTES LOYALTY.

J. A. L.

WEBSTER'S definition of loyalty — "The state or quality of being loyal; fidelity to a superior or to duty, love, etc. Loyalty expresses properly that fidelity which one owes according to law, and does not necessarily include that attachment to the royal person" — or personality.

In Science there is no personality. To be loyal as Christian Scientists, we must begin with and adhere to Divine Principle, as the source and supply of all law. Apprehending Divine Principle as our only basis, through this light we are enabled to detect and uncover the error of so-called law, thus proving that there is no law outside of Infinite Mind.

Divine Mind or Principle is expressed through its infinite ideas. Idea then is a necessity to Principle or Mind, and each infinitesimal idea is necessary to all other ideas in order to make up the infinite or whole God — the All-in-all; thus demonstrating each individual idea's oneness with the Father, and whose relation, each to the other, is Immortal Love as reflected from the Father, who is Love,— the result being eternal harmony.

The conscious understanding of this Truth is the law of annihilation to error of every sort.

"Hear, O Israel, the Lord our God is one Lord."

This appeals to you and to me. Jesus said, "I am the Way, the Truth, and the Life, and whosoever findeth me, findeth Life."

Job said, "Acquaint now thyself with Him and be at peace." But says Saint Paul, "How shall they hear without a preacher? and how shall they preach except they be sent?" We must have the sincere desire for Good, for sake of Good and not for self.

Science and Health tells us that we must be honest, unselfish, loving and meek; then we are willing to listen to the voice of Truth; we are willing with the Psalmist to say, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

With unselfishness as our only motive, and obedience to our Leader in Truth, we discern a little of the possibilities of God and His Kingdom; patient and loyal obedience advances us to the next step, which is that of perception. If we are honest, never doubting, pushing on through the seeming clouds of mortal sense, we find the sweet reward "peace, be still."

Love demands loyal obedience to our teacher who led us to perceive and demonstrate the Truth. We must be loyal to the Author of Science and Health, the Discoverer and Founder of Christian Science, the Rev. Mary Baker Eddy—not that we should worship personality, but that we are loyal to the Christ-idea that she has revealed and demonstrated to human consciousness, and thus lifted poor suffering humanity from the false sense of things into the living Christ-Truth.

WHO SHALL BE GREATEST?

D. N. M.

IT would sometimes seem that the worst foe to our harmony is the vexed question, Who shall be the greatest? Heads are sometimes turned by the personal homage humanity gives them. Personally they seem to be connected with demonstrations of Truth: and self-righteousness whispers, "Just see me and what I have done. Oh! it makes feel so good that I am becoming *somebody*." These are on the crest of a billow rushing to destruction, while in the trough are those who grieve over the absence of personal homage; here self-righteousness whispers, "I am as great and good as others, and oh! it hurts me so that I seem to be nobody."

Both classes err. They mentally contend with each other, and they rankle with envy toward those who forget themselves in the bliss of doing good, and illustrate that the greatest must of simple necessity be the greatest in the Kingdom of God. Human praise may justly attempt the honest recognition of a real benefaction; but beyond this it has nothing to do with it, for its origin is a divine impulse. Personal praise weighs nothing in the scales of God, and it hangs as a millstone about the neck of him who does not receive it in the spirit of utter selflessness.

The desire to be considered somebody is a rock on which some careers are stranding. The demeanor of the real Christian, however, cannot point to his own greatness, but is meekly suggestive of Love as the author of loveliness — of his wonderful words and works. Human estimates in no way affect the expression of Christian conduct. Its origin is God.

The rose, whether seen from quiet lane or crowded street, is beautiful and fragrant and modest without effort, because God made it thus, and it is not in it to be otherwise. Human praises may attest a recognition of the loveliness, but they in no way affect it. Perhaps this indicates a divine order for this faithful, constant praising of the Mind that doeth all that is done in heaven. This humility and this greatness, will ever belong to all who really express the smiles, and joy, and love of God.

Ere long, Love, or suffering, will mark the hour when in gladness, self will be exiled in oblivion. Then we will be content to think only the thoughts that come to us from God, and to work as God works, caring only, in faithful detail, to express the beauty and goodness and wonder and glory of God.

WORKS AS WELL AS WORDS.

ALFRED FARLOW.

A FEW days ago I was called to Stillwater, Oklahoma, to help dedicate a church builded by the Christian Scientists in that place and vicinity. Stillwater is an inland town of about one thousand inhabitants. The nearest railroad is twenty miles distant.

It is a matter of interest to know that another church edifice is added to the yet limited number, but there are some facts relative to the building of this structure which belong alone per-

haps to the demonstrations of Christian Scientists, and are worthy of a place in our *Journal*.

We seldom see as great earnestness in any cause as is manifested by Christian Scientists in their cause; neither such willingness to sacrifice. This building was paid for by about fifteen Scientists, and by those who seemed to need every dollar for their own necessities. There was not one rich man to cast in of his abundance. The widow's mite paid it all.

To appreciate this fact, one needs to be familiar with the hardships, to human sense, of pioneer life in this country. Besides all this, imagine my astonishment when I learned that all the mechanical work was done by a few faithful students, and only one of them had ever worked at the trade.

They quarried the rock, hauled the materials, laid the foundation, and builded the wood structure above, even to the artistic ceiling, and the pews which would do justice to a master mechanic.

The building compares favorably with the other churches in the place, and yet the young man, a faithful student, who did the architectural work, and was the "boss carpenter," declared, "I am neither a carpenter nor a son of a carpenter." Another faithful student said, "Truth did it all, we had nothing to do with it."

Two handsome pulpits are builded, one for the Bible, the other for our text-book "Science and Health with Key to the Scriptures, by the Rev. Mary Baker Eddy. These books are installed as first pastor.

Surely rich blessings shall rest upon this self-sacrificing band, and "They shall be abundantly satisfied with the fatness of thy house."

DIG channels for the stream of love,
Where they may broadly run;
And love has overflowing streams
To fill them every one.

For we must share if we would keep
That good thing from above;
Ceasing to give we cease to have,
Such is the law of love.

— *Richard C. Trench.*

OUR VACATION.

MARY L. HOOPER.

SUDDENLY came a sense of usual routine of habit gone ; several weeks, several Sabbaths to regulate in use for one's self.

I find in the push and rush of the weeks gone by, much was put one side for lack of time. Now in the silence of my Sabbath mornings, half-expressed thoughts come and array themselves before me to be assorted,— true and untrue.

It reminds me of house-cleaning ; and as I see unfold many, many, things I guessed not were ever involved in my history, I thank God for this respite, and trust when next I stand happy to look into the faces of kindred lives, I shall be purer and better able to drink in from the spoken word, our one and common Pastor, the Word of Life.

I have found the cleansing useful. It has pointed out careless errors, foolish ones, ignorant ones. I have seen much of self go down in humility. And when the uncovering seemed severe, Love, the reality of man, would comfort me, — saying, "It was never yours ; forsake the thought, rise to better things."

Surely from our brief review will come the renewed energy of aspiration, active wisdom and practical effort, to make grander growth throughout our next season of church service.

NOTICE.

THE children who are paying into the flower fund, which is used to supply fresh flowers for Mother's room, also to keep the lamp back of the seal constantly burning, are requested to send their offerings direct to Mrs. Mary F. Eastaman, Treasurer, 85 Broadway, Chelsea, Mass., as she is the only person authorized by the Church to receive and disburse moneys for any purpose.

"CHRISTIAN SCIENCE BOARD OF DIRECTORS."

THE following is an editorial in a recent issue of the *Cedar Rapids Commercial*, a daily newspaper, published in Cedar Rapids, Iowa.

CHRISTIAN SCIENCE.

One of the most abused and perhaps least understood doctrines of modern times is Christian Science. Its noble name is assumed by all manner of quacks, and confused generally with faith cure, spiritualism, hypnotism and numerous other humbugs. The genuine Christian Science doctrine, however, is that taught by the students of the original Massachusetts Metaphysical College, founded by Mary B. G. Eddy, and is comparatively but little heard of through the public press. True Christian Science does not quarrel with the faith of others, but pursues its own stately course. . . . Physical healing is not its chief aim, but comes in as incidental in the destruction of all evil. It takes a high scientific position and proves its theories by demonstration, as well as by logic and scripture. Theology admits that one part of it is right, and *Materia Medica* admits the other part of it is right. It is true that people have succumbed under Christian Science treatment, but it was not the fault of science, but the lack of it. Our graveyards testify that medicine also fails, and our courts, reformatories, jails, and penitentiaries testify that popular theology is not a complete success. Man has swallowed and applied as medicine nearly every known thing in the vegetable, animal and mineral kingdoms without a panacea, but as intelligence increases the upward tendency is towards less medicine, and so theology has tried creed upon creed, ceremony upon ceremony, but it is gradually being thrown aside as so much worthless rubbish, and advancing faith is centering upon the simple truth that spiritual harmony — heaven — is gained only by the simple ordinance: Do good, think good, be good, and here Christian Science steps in and shows how and why all things divine are good, eternal and scientific, and that material effects are all primarily of mental causation. The doctrine is now having a rapid growth. The Mother Church recently dedicated at Boston, cost nearly a quarter of a million, and has something like six thousand members. The denomination was given great prominence at the World's Parliament of Religions held at Chicago, during the Columbian Exposition, and we quote the following from the remarks of Hon. C. C. Bonney :

Then follows a copy of Mr. Bonney's address.

WE regret to say that in Mrs. Nourse's article in the *July Journal* the following errors occurred: —

The word "being," on page 199, line 13, should read "bring"; and in the last paragraph, page 200, it should read, "coming apart from material sense" instead of service. — *Ed.*

THEY'RE BUT SHADOWS ON THE WALL.

C. W. T.

ALL the earthly things around us,
Which we prize and hold so dear
Are not worth the joy they give us,
With the pleasure and the fear.

For they waver and they vanish
And they move at beck and call.
Do not pin affections to them
They're but shadows on the wall.

All our sorrows and our grieving,
All that touches human heart
Comes to naught, in th' *real* weaving,
In our *Life* they have no part.
For they waver and they vanish,
And in Truth are not at all.
Do not cling to earthly sorrows
They're but shadows on the wall.

Though with human eye we see them,
And they seem to us as real,
They're but pictures *ever* changing
And they bear the mortal seal.
For they waver and they vanish,
And they move at beck and call.
Do not pin affections to them,
They're but shadows on the wall.

EMERSON FOR WOMAN SUFFRAGE.

RALPH WALDO EMERSON, in a Phi Beta Kappa oration on "The Progress of Culture," recounts the gains of the reform movement as follows:—

Observe the marked ethical quality of the innovations urged or adopted. The new claim of woman to a political status is itself an honorable testimony to the civilization which has given her a civil status new in history. Now that by the increased humanity of law she controls her property she inevitably takes the next step to her share in power.

Again, in the "Essay on Civilization," he says:—

Right position of woman in the state is another index. Place the sexes in the right relations of mutual respect, and a severe morality gives that essential charm to woman which educates all that is delicate, poetic and self sacrificing; breeds courtesy and learning, conversation and wit, in her rough mate, so that I have thought a sufficient measure of civilization is the influence of good women.

NOTES FROM THE FIELD.

I FEEL it a duty, as well as a privilege, to tell the world the wonderful work done by Christian Science in the healing of my son.

On the night of June first he went to his father's trunk factory to turn out the gas that had been carelessly left burning in a small drying-room; from lack of oxygen the gas had gone out in this room, and of course it was filled with the gas. It being dark my son lighted a jet in the large room about six feet from the door of the small room and then thoughtlessly opened this door. The gas burst out, ignited, and caused a terrific explosion, which broke all the windows in the building, and some across the street, and shook buildings several blocks away.

My son was thrown across the room; he was unconscious for awhile, but soon rallied sufficiently to grope his way to the street and call a carriage. On the way home he stopped for a Scientist.

On arriving home the Scientist, knowing my husband was not a Scientist, asked me if I wanted a doctor. I said to my son, "Do you want a doctor?" A very emphatic no, was the reply, so the case was given to Science, and in about two hours he said the pain was all gone.

The case seemed critical to sense, as he was badly burned and had in all probability inhaled the fire, which by doctors is pronounced fatal.

His face, hands, and wrists were badly burned. There was not a spot on his face as large as a pea that was not burned through the flesh, while the back of one hand was completely torn off, leaving the muscles exposed. His lips were so badly burned, and the inside of his mouth and nostrils, that he could not take food that required chewing, or breathe through his nose. He did not suffer a particle from the time he said the pain was gone. I never saw healing go on so beautifully and rapidly; before the end of one week he could chew his food, and in less than three weeks both face and hands were perfectly well, leaving not one scar. This proves the mortal laws regarding exposure to air, blood poisoning, stiffened joints and muscles, and scars, to be

powerless before the law of Omnipotent Good.—**MRS. LIZZIE FRELING, KANSAS CITY, MO.**

THE note in *July Journal*, page 170, relating to Church notices in hotels is, it seems to me, most timely, and I hope it may prove productive of good to the cause. From 1880 to 1890, I traveled annually about 30,000 miles, and took some pains and interest to observe the use made of these church directories, which are to be found in hotels every where of any repute, and are consulted by many a man away from home.

But the point made by "G. H. T.," I do not believe is well taken, viz.: that a separate card framed and hung beside the church directory, would be better than a notice in the directory itself, and I make this statement on the basis of some experience that I have had.

First, because it would not in many instances be hung beside the church directory, but off by itself, too often in an out-of-the-way place. We have a notice in the directories here, and in looking after it, I have seen that one or two separate framed church cards are so located.

Again, there is a growing disinclination on the part of hotels to lend their walls to advertisements, and hence permission to hang special cards might not be easily obtained, whereas, the directories are already placed, and they have come to be considered almost a necessity by good hotels.

Then, too, it costs less. We have notices in seven or eight hotels here, and the charge is only \$10.00 per year, and this includes all the changes that may be necessary, while at the same time the directories are in charge of a resident agent, who looks after and keeps them properly dusted and cleaned. Now seven or eight cards framed would certainly cost more, and might not be well looked after.

But more than this, it is, in the estimation of the writer, a very good thing to have our church notice right in the directory where traveling men are wont to look for such information, because every hotel clerk refers every inquirer to the directory, no matter what church he may be looking for, and those looking for others are thus led to notice ours.—**G. H. K., BUFFALO, NEW YORK.**

"A WITNESS bearer from the South rarely appears in the *Journal*" — These words quoted from an article written at Memphis,

Tenn., smote my conscience deeply, for during the two years and a half I have had charge of the field here I have been strongly impressed with the thought that some one should write and announce that we have in this remote Southern city of sunshine and flowers, a faithful band of loyal Scientists who are ever ready to "bear witness" to the power of Divine Mind as a potent healer of sin and sickness; but I have allowed this duty — as we do many others of importance — to pass by unheeded.

I took charge of the work here over two years ago with fifteen members, and up to present date we have had as many as seventy in the congregation, and some good demonstrations of healing have been made in our midst. During the past winter our State welcomed a brother Scientist from Chicago. He has been a faithful disciple of the founder of Christian Science for eleven years. He is meekly and unselfishly dispensing that light that frees mankind from the ignorance and suffering imposed by the material senses; healing the sick, and reforming the sinner.

At El Paso, his first field of labor in this State, he taught, healed, and sold many copies of *Science and Health*, and the *Journal*. Two classes were taught in this city, and a vast amount of good accomplished. Then he was called to Austin, then to New Braunfels, and then to Marshall, where a large class of earnest seekers were awaiting him. The enlightened people of our State are eagerly seeking higher glimpses of Divine Metaphysics. — BELLE BLACK, SAN ANTONIO, TEXAS.

VERILY, "Man's extremity is God's opportunity." This was thoroughly proved to me when all material remedies failed, and I let myself be healed through Christian Science.

My neighbors returning from a town quite a distance from here, telling of their marvelous healing, through a Scientist who had come to that place, gave me hope of having a like experience.

I traveled the distance and was rewarded by having the dread illusion of dyspepsia destroyed. Oh! how real that had seemed to me for eight years; living on crackers and milk only.

Now I am able to "take no thought for my life" as to what I shall eat, but rather ask no questions. I am able to have dominion which creeds and forms did not give me. They being but forms of godliness, how could they?

How clearly *Science and Health with Key to the Scriptures*,

unfolds the spiritual sense of the Scriptures, and shows the inconsistency of worshiping in the letter instead of in the Spirit, by which we prove our faith by our works,—the wonderful book through which all can gain the understanding by which to free themselves from bondage.—F. E. GRANT, MILLERSVILLE, IOWA.

I WOULD like to tell how the scales of selfishness fell from my eyes, thereby causing a long standing claim of twenty years to yield.

For some months a little band of earnest seekers for Truth have met each Sunday afternoon for the purpose of studying the Bible and Science and Health with Key to the Scriptures.

The room is somewhat dark, and wooden chairs, except two easy ones, are all the furniture.

One afternoon, as my nephew of eleven, and I were walking to class, he said, "Auntie, you talk awful strong about putting down selfishness, and you often speak right up and tell the class there is no personality to be made uncomfortable,—but I notice, and I think the class does, that you always occupy one of the good chairs; now is not that saying one thing and doing another?"

He spoke the truth. Like a flash, I saw my conduct had not proved that I was more interested in the lesson than I was in securing a comfortable seat by the only desirable door.

When I entered class that day, and ever since, I have sought to demonstrate over that mean, selfish desire. Within one week after that error was seen and forsaken a belief vanished which has annoyed me for over twenty years.—MRS. D., IOWA.

WE have been very kindly received by the people here; even the press gave us a very nice introduction, proving that Truth is winning its way even with the press. Since our arrival here we have had first, the poorest, then the wealthiest in the City call for help, both classes giving thanks to God for the freedom they found.

Friday evening, June the 7th, a number of those interested in Christian Science met and organized a society for Sunday worship, under the new order of service, accepting the Bible and Science and Health as their Pastor.

This society hereafter will be known as the First Church of Christ, Scientist, Ottawa, Canada. We will hold public service every Sabbath at eleven o'clock, and an experience meeting Fri-

day evening, and will strive to keep as near in unison with the Mother vine as possible, recognizing but one fold and one Shepherd.— R. J. T., OTTAWA, CANADA.

THE following letter came with an order for Science and Health with Key to the Scriptures:—

“The person this book is for had never seen or heard anything in a religious line that had any effect on him; did not believe in anything of a religious nature.

He claimed that my reading from the ‘little book’ healed a child eight years old, whom all the city physicians had given up, and a visiting board of physicians failed to heal; they could not even tell what ailed the boy.

All that he can say is, ‘The lady read from the little book, and it healed the child.’ It is grand to see how he loves that book; he wishes to carry it with him as he travels about. Please send as soon as possible.”— MRS. A. A. M., SALT LAKE CITY, UTAH.

It is about two years since I started in Christian Science. A friend loaned me some Journals. My advancement has been slow, but I can truthfully say the past two years have been the happiest of my life. I have felt a freedom from doubts and fears I never experienced before, and a living faith I never before realized.

I am very thankful for the help I have received, and shall strive for more understanding and strength in Science. I have nowhere else to go but to Christ, Truth. I hope in time to be set free from all my troubles. I will try to put my whole trust in God, for He has promised to be a help in trouble.— S. W. H., ELDORA, IOWA.

“THIS is to certify that Mr. and Mrs. W—— were members in good and regular standing of the First Presbyterian church of this city prior to their withdrawal to join the Christian Science organization, and that at their own request their names have been dropped from the roll of members.”— R. G. M., PASTOR.

The above is a copy of a church letter to the friends who united with the Christian Science church in our city at our last communion,— July.

We have a similar letter from the First Baptist Church of this

city, which seems to establish a precedent, as well as to indicate growth.— L. B. C., SALT LAKE CITY, UTAH.

DURING a stay in New York last February, I awoke one morning with one foot and leg swollen to nearly double the normal size, and when I touched that foot to the floor the pain was terrible. I knew what it was, for it was not new to me. Of course I was unable to go about business. I bore the pain until about ten A. M., when I called on a Scientist and asked for treatment.

After one treatment I found the pain was entirely gone. Since that time I have never felt a touch of the old complaint. The demonstration was complete.— J. B. M., ROCHESTER, N. Y.

It was in June, 1894, that I first heard of Christian Science. Being sick with neuralgia of the stomach, also fainting and dizzy spells, I determined to try it.

I did so in September of the same year. I took only three treatments, and I am now able to do all the work for nine in my family.— Mrs. S. M. M.

I DESIRE to express my thanks, to the dear Mother for her first article in *July Journal*. All the perplexing questions which meet student's students are there plainly answered. I have already derived much benefit from it, and intend to keep the words and the spirit of them as my rule of practise. — S. M., BROOKLYN, N. Y.

WHAT a type the "compass" is to the mariner. It guides him to a haven of rest. So will it be with all of us — if we take the Bible and Science and Health as our compass. "The Lord hath created a new thing in the earth, a woman shall compass a man."— D. S. F.

MANY strangers are coming in to our Sunday meetings and they almost invariably express themselves as much pleased with the new service. Not having had the former they do not sigh longingly for the old when it is time to put on the new.— M. M. A., UTICA, N. Y.

How much we appreciate the article written, "To the members of the Christian Science Association" in the *July Journal*. I feel that all the Christian Science students in Texas are mentally expressing their thanks for these helpful words. — M., AUSTIN, TEX.

EDITOR'S TABLE.

THE taking of drugs and medicines to cure sickness seems a harmless thing. If it is right it should be harmless. Right can harm no one. But the firmest believer in the use of drugs and medicines, even the best physician, admits that drugs improperly administered are always harmful, and when carefully and skilfully administered, are often so ; that at best drugging is a precarious and uncertain means of cure ; that many of the most potent drugs taken in overdoses, kill ; that a remedy administered to cure one ailment often produces a more serious one, and so on. Indeed, the deleterious effects of drugs is so generally admitted that none have the hardihood to assert to the contrary.

If this be true, may we not, even at this stage of the inquiry, safely say that drug-taking is not harmless? If we go farther and assert that only that which is of God is harmless, where shall we place those alleged remedies which will kill or cure according as they are properly or improperly administered? Can that which is of God, — the Good, the Perfect, — under any circumstances, be harmful? Only by admitting that God is the *author* and *approver* of both good and evil, can we say that anything which is susceptible of producing harm can, in any sense, come from Him.

The only warrant for the assumption that drugs are intended to cure disease is the fact that the minerals, vegetables or animals from which they are compounded exist. Because they existed, and because people became sick, and men in the darkness of mortal understanding, looked for healing means in the earthy or material, instead of the spiritual, the experimentations began, away back in heathen times, under heathen conditions, and by heathen philosophers, which ultimated in the system of *materia medica*, as in modified forms, it exists to-day. As one of our contributors has well said: "The fact of the matter is everything in the vegetable, mineral, and animal kingdom has been doled out to man as medicine for sickness, and he has swallowed it all. If it is admitted that the fact that men have taken all these things as medicine is evidence that God created them for this purpose, we are forced to the irresistible conclusion that

God created man to be sick after having created the earth as medicine for him."

There is much more truth than poetry in this remark. If it be said that the long ages of experimentation and use of drugs have demonstrated that they are efficacious in the cure of disease, we inquire by way of answer, to what extent have they been efficacious? We but reiterate an often repeated declaration of many eminent physicians when we assert that the history of medicine is a history of failure, so far as any real healing is concerned.

The most that can be claimed for it is that it has done much toward relieving disease, but as to actually healing, it never has. This term means vastly more than is comprehended in or attempted by *materia medica*. Whatever of efficacy drugs have as alleviatives of suffering, is clearly shown in our text-book, Science and Health, to be the result of faith in the drugs, shared in by the physician, the majority of people, and the patient, rather than any inherent virtue of the drug itself. We know of no greater stretch of credulity than that which holds an inert drug to have healing power. If it has, it must of itself be intelligent. How can a non-intelligent thing *act* in and of itself? How can *it* determine the issues of life and death? How can *it* declare that in one case it shall operate successfully and in another unsuccessfully? Does it, of itself, possess that measure of intelligence which enables it to say, "In this case I will cure. I am strong enough to do so. In the other case I am not strong enough. I cannot reach the vital spot and stay the disease's ravages. In one case I am potent, in the other I am impotent."

Shall the non-intelligent drug determine the nature of the disease, and decide whether *it* is the proper curative for it? We might extend this inquiry almost indefinitely, but enough has been said to show that whatever of efficacy there is in the drug comes not from *its* intelligence, but from some intelligence back of *it*.

If the intelligence back of it be divine Intelligence, then God is the physician, not man. If God is the physician, and directs the operation of the drug, why are there any failures? Why especially any deaths? Why are not the infants, the young, the middle aged cured? Ah! it is said, God does not *will* that *all* shall recover. He desires that *some* shall recover but that others shall die. If this be his desire, and he withholds in the latter

cases, the virtue of the drug, it follows, does it not, that he has been the direct cause of death?

Again the Scriptures declare death to be not only an enemy, but the last enemy, nay, the last enemy to be destroyed. If then, God in any manner or in any case whatsoever directs that a patient shall die, he is plunging that patient into the jaws of an enemy, and thereby preventing his overcoming it, instead of aiding him thereto; thus defeating the very purpose and end of His Word. This is a legitimate, nay, an inevitable deduction from such reasoning as that suggested, and which, we regret to say, is the prevailing method.

If the intelligence back of the drug be not divine, it must be human. Even though it is admitted that the divine Intelligence manifests itself through the human, and thus mediately God acts, it nevertheless follows — if the reasoning in question be correct — that God exercises a sort of judicial discretion in each case of sickness, for it surely will not be maintained that the good and honest human physician *wills* that any patient of his shall die. He would be regarded as a most *inhuman* physician if he should. If a physician should for a moment admit that he practised medicine upon this basis, we fear he would have poor success, for the patient who might wish to seek his aid would never know whether the physician would *will* his recovery or his death. Shall attributes be imputed to God which the honest human physician would spurn? Is it not time such ridiculous conceptions of Almighty God were relegated to the dark ages of the past?

How shall we escape falling into such foolish methods of reasoning unless we learn that God is neither the author nor the approver of sickness; that it is the result of God's law transgressed, not of His law obeyed; that sin lies back, remotely or otherwise, of every form of sickness, and that the only effectual cure for sickness is the cure of sin; that this can be done only in obedience to divine law. This is the healing that Jesus taught and practised, and he was the true physician as his system of healing is the true one. He spurned material remedies. Well does the writer hereof remember how startled he was when he read the version of his refusal to drink the "vinegar and gall" as given by our Leader in her work, *Retrospection and Introspection*, page 30. The preparation of aconite to allay the tortures of the crucifixion was refused by him upon the cross. If circumstances could be imagined which would justify a yielding

to temptation, they then surrounded him. He yielded not. He relied rather upon that Father whose forgiveness he implored in behalf of his persecutors.

We feel safe in saying this version of his refusal is original with our Leader, and it goes far toward establishing the claim that she has given a higher and more spiritual interpretation of Jesus' words and works than had theretofore been grasped.

The Christian Science premise that true healing is the destruction of sin, and that sin can be destroyed only by overcoming it in accord with the divine law which Jesus taught and demonstrated, sufficiently accounts for any failures to heal sickness through the Christian Science method. Both the healer and the patient must be overcoming sin, for only in the degree in which the sin is being overcome can the true healing be accomplished. It were useless to again declare the folly of seeking to destroy sin by means of drugs or material appliances.

We say then, that taking drugs is not a harmless thing. There is involved in it a deep and mighty principle, — even the question of trusting in God as Jesus did, or of relying on the gods of mortal man's creation, — the senseless, lifeless decoctions with all their accompanying dangers and loathsomeness.

ON behalf of the treasurer of the Mother Church, we take occasion to remind the members of the following resolution passed by the Church Committee on July 25, 1893.

"That every member of The First Church of Christ, Scientist, in Boston, Mass., shall pay a per capita tax annually of not less than one dollar; to be paid on or before October first in each year.

It will be observed that this tax is a yearly one, the purpose of which is to aid in defraying the current expense of the Church. While it is not less than \$1.00 per year, it may of course be as much more as the member can afford or sees fit to contribute.

To those applying for membership we wish to say, Do not send your per capita tax until you receive notice of your admission.

Please bear in mind also that all remittances to this fund should be made to the treasurer, Mrs. Mary F. Eastman, C. S. D., 85 Broadway, Chelsea, Mass.

"Not because I desire a gift; but I desire fruit that may abound to your account." — PHILIPPIANS, iv., 17.

PUBLISHERS' DEPARTMENT.

ALL applications for Church and Dispensary notices, and Cards are passed upon by the Publication Committee. Applicants must furnish the recommendation of their teacher. All advertisers must be regular subscribers to the Journal.

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CHRISTIAN SCIENCE JOURNAL will be furnished at the rate of \$2.00 per dozen copies, postpaid.

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All of volumes 1 and 2, except April and December, 1884.

July, August, September, November, and December—1885.

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January, February, April, and May--1887.

January—1888.

February, March, June, July, and October—1889.

CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

VOL. XIII.

OCTOBER, 1895.

No. 7.

A WORD FROM OUR LEADER.

THE following is a copy of a letter recently written by the Rev. Mary Baker Eddy to Mrs. Mary Bennett Dukes, whose article, written from Japan, appeared in our last number. Editor.

Pleasant View, Concord, N. H.,
July 30, 1895.

MY DEAR MRS. DUKES:—

I received your book duly, but regret exceedingly that you have published such a work. While I do not question your Christian motives in doing so, I know the result will not be favorable to the end in view. You have no premises in "Science and Health with Key to the Scriptures" or any of my writings, whence to draw such hyperbolical conclusions on human wedlock.

Now my dear sister in Christ, I advise you to stop the circulation of your book, and, at this period, not to inculcate such radical views on marriage. Had I seen your manuscript, I should have advised you not to publish it. Let us wait on God. He will prepare the thoughts and minds of men for whatever He has to reveal.

Remember that I do not encourage, without mutual consent, the idea of a husband or a wife abolishing the marriage

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relations that are not violated. The Scripture saith: "My grace is sufficient for you." May divine Love replenish your faith and understanding, and guide your footsteps in the paths of his testimony, giving you wisdom, success, and sweet peace in your missionary labors.

Truly and affectionately,

MARY BAKER EDDY.

THE CHURCH MANUAL.

IN A LETTER TO THE EDITOR MRS. EDDY WRITES:—

"The Rules and By-laws in the manual of The First Church of Christ Scientist, Boston, were not made in solemn conclave and with arbitrary sentiment as in ancient Sanhedrim. They were not the opinions and commands of one person regulating the actions of another. They were written at different dates, and, as the occasion required; they sprang from necessity, the logic of events, from the immediate demand for them, a need that must be met for the honor and defense of our cause. Therefore their simple, scientific basis, so requisite to demonstrate genuine Christian Science, will do for the race what absolute doctrines, destined for present and future generations, may not as readily accomplish.

MARY BAKER EDDY."

WHAT WE CAN DO FOR THE CHILDREN.

I HEREBY notify the loyal Christian Scientists who use the Bible, and Science and Health with Key to the Scriptures, as their text books, to organize immediately a Sunday School for the children. The lessons to commence immediately after the Sunday services.

The first lessons of the children are The Ten Commandments (Exodus 20 : 3—18), The Lord's Prayer and its Spiritual Interpretation by Mary Baker Eddy (Matt. 6 : 9—14), Sermon on the Mount (Matt. 5 : 3—11). The next lessons are to consist of such questions and answers as are adapted to a juvenile class and may be found in the Christian Science Quarterly Lessons read in Church. The instruction of the children's teachers must not deviate from the absolute Christian Science contained in their text book.

MARY BAKER EDDY.

“DESPISE NOT THE DAY OF SMALL THINGS.”

WILLIS F. GROSS.

THE August number of the JOURNAL is received, and I desire to acknowledge my appreciation of the “Editor’s Table.” It reminds us of the necessity there is for being Christianly scientific, in what are frequently termed “the little things.” We often overlook these little things, and think if we are scientific in the greater and more important, it matters not so much about these. Again we are reminded that Christian Science practice must begin with little things, or we shall never be equal to the greater demonstrations.

We acknowledge there is a work for us to do in this respect, and we intend to do it sometime; we expect to be Christ-like in all things. Why do we delay? Perhaps we think the future will afford us a better opportunity; we hope to have more time; more help from family and friends; there will be less to contend with, and consequently the work will be easier. But can we reasonably expect the claims of evil to appear any the less real until Truth becomes more real? Have we any reason to expect that our condition will be better until we make it better by demonstration? It is not time, but a constant use of what we have, that improves our condition and surroundings. Time did not give the unfaithful servant another talent, but took away the one he had; while honest and conscientious work doubled the talents of the faithful servants. The parable teaches us that if we desire a better and more harmonious condition, we must come naturally into it, through constant demonstration of Truth in all things that pertain to our present sense of existence.

Some one has said: “Trifles make perfection, but perfection is no trifle.” This becomes most apparent in Christian Science practice. We hope, and expect, to attain perfection

some time, yet we are not always as faithful as we should be, in trying to live our present sense of right. We say, "spiritual consciousness is real, and material consciousness is unreal and will disappear." Do we expect that at some time in the future it will all disappear in a moment because of our intellectual attainments? or is it disappearing now because we cease to dwell therein? If the former is our thought, do we not hope in vain?

There is given us a perfect model,—man made in the image and likeness of God, who reflects Good but nothing else. Before we shall demonstrate perfection, we must have an absolutely true concept of our perfect model. This we can gain only as we put into practice *all* that we know, removing from thought everything unlike our model.

We must know what is right before we can do right; but if we do not do as well as we know, how can we expect to grow and gain a higher sense of right? There is but one rule of right. Every time we do right, we gain more of Good, and are better enabled to meet all the claims of evil. Christian Science permits no selfish indulgence, even though one expects to gain Truth thereby. "In honour preferring one another," is the safe rule of practice.

Many times we fail to recognize the worth of present opportunities. The writer was a member of the Methodist Episcopal Church for about twelve years previous to his acceptance of Christian Science. He now recognizes in that experience "the voice of one crying in the wilderness," and his only regret is that he was not more faithful in the practice of much that was given him. He was taught lessons of honesty, purity, meekness, humility and unselfishness. It were no excuse that church members did not always live up to his ideal of life. Had he been more faithful, as he should and could have been, he would have gained more goodness, more of the spirit of Christianity, and been better fitted for the demonstration of Christian Science.

One has said that Christian Science better enables us to do the work we have long been trying to do. It places a better weapon in our hands wherewith to fight the claims of evil.

We were trying to overcome sin, heal sickness, and prolong life. This is still our work. Then we believed in the reality of sin and sickness. Now we are able to destroy them by knowing their nothingness. If, by indulgence, we make a reality of the error we call a little thing, how shall we make nothing of the greater error?

We may think we are in advance of others because we are more correct in the letter; but what will that avail us if we possess less of the spirit? True goodness alone has power with God. How necessary that we be Christian in all the little things; not relying upon the understanding of the letter to save us, but upon spiritual growth which always leads away from materiality and selfishness.

THE PRAYER OF THE CHRISTIAN SCIENTIST.

JENNIE WALBRIDGE BRIGGS.

DEAR Father-Mother, Love Divine
I thank Thee that Thy Truth doth shine
Into this darkened heart of mine,

Turning my darkness into day;
And pointing out the perfect way,
That I from Thee may never stray;

But sheltered by Thy loving care
May safely pass each seeming snare,
And boldly for the Truth declare.

I thank Thee for Thy Love so near;
Thy presence doth each moment cheer,
And scatter every doubt and fear.

I thank Thee for the wisdom true,
That guides each step my journey through,
That paths of peace I may pursue.

I thank Thee for the Life that knows
No sickness, sorrow, pain or woes,
But every heavenly gift bestows.

I thank Thee that I live in Thee,
Reflecting Truth and Purity,
And Life and Love eternally.

OPINION VERSUS UNDERSTANDING.

EDWARD EVERETT NORWOOD.

THE world is certainly growing in wisdom. Mortal mind is seeking something higher than that which has hitherto satisfied it. New ideas, which a generation or so ago would be accounted heretical if not blasphemous, are now advanced, examined, and if demonstrable, accepted. There seems to be a general dissatisfaction with the old order of beliefs, a restless yearning for a higher sense of Truth; and the old saying, "These things are not for us to know," no longer holds us as it did former generations. The old system of things is rapidly giving way to the new. Opinion is yielding to understanding.

It is high time that people were waking up to question and discover the great verities of Being, to begin to solve the problem of Life, for they have been asleep too long. The admonition of the Apostle, "The night is far spent, the day is at hand," is very applicable to these closing years of the nineteenth century. Who can tell what the next few years will bring to pass? The heretofore speculative theories of dogmatic theology, the seemingly incontrovertible arguments of the natural scientist, and the skeptical sneers of the infidel, are yielding to the demonstrable Truth of the Science of Being.

And why not? The Christian world should not fear the advent of scientific research and discovery, for it only verifies and corroborates its faith. But it should hesitate to be content with the formal, dogmatic ecclesiasticism of the middle ages, even as a man should be unwilling to continue to be bound with the swaddling clothes of his infancy.

There is no conflict between Science and religion, for they are both of God. This is explained on page 288, in our Text-Book, Science and Health with Key to the Scriptures, by Rev. Mary Baker Eddy. This vast universe of God's

cannot be a matter of chance ; it is founded upon a fixed and unvarying Principle, and from the mightiest planet which swings in space, down to the most minute creation, which is all mental, not material, all are governed and directed by this ever-active, ever-present Principle.

Let us see if we cannot distinguish the great difference there is in the two words, "Opinion" and "Understanding." To have an opinion of anything is to look upon it as probable, without, however, having sufficient proof to make it a certainty in our own minds. Before we came into Christian Science we had very strong opinions of various things. We were as sure as we could be that certain ideas we entertained of questions in general were correct. But we had not absolute proof that they were, and until we could prove our argument we had no right to call it understanding.

Although I may make a positive statement, and affirm it to be the Truth, if I cannot *prove* it to be the Truth, I have no right to say my neighbor, who says the contrary is true, is wrong. Am I not placing myself in an untenable position when I do so? This world has had too much opinion and not sufficient understanding.

Take, for instance, the belief of the great majority of what is called "orthodox Christendom." They have very strong opinions of things pertaining to God, Heaven, and spiritual things. Who are as bitter as theologians when defending a point in theology? It is a well-known fact, and one at which unbelievers point with scorn, that the bloodiest wars of history were religious wars. Men will take arms and fight for religious convictions far quicker than to defend their own country from an invading foe.

Did not Peter the Hermit lead vast armies from Europe to Jerusalem simply from a religious conviction — the conviction that it was far better to shed seas of blood than let the hated Saracens occupy the Holy Land?

The Roman Catholics in Spain during the Inquisition, and also in England, were merciless to the Protestants, but hardly less so than Cromwell was in Ireland to the Catholics in retaliation. All of this bitterness, hate and bloodshed

was the result of opinions, and religious convictions. Each thought they were right, and were willing to give up their lives for it.

Coming down to the present day, do we not see history repeated, though in a more moderate degree, in the acrimonious debates of theologians of different sects? Take, for instance, the single question of baptism. There have been tons and tons of books and pamphlets printed discussing the proper mode of material baptism, and debates, often lasting days and weeks, *ad infinitum*. After all is said and done, to what does it amount? Yet it is *opinion*, and men will contend for their opinions quicker than anything else.

Those of us who have come out from among the different churches into the light of Christian Science —, what was it we used to believe?

We believed matter to be real, that God made it: that this so-called material universe, with all its imperfections, inconsistencies, joys and sorrows, was of God's creating. We believed that He first created a man called "Adam" out of the dust of the earth, and afterwards from one of his ribs he formed a woman, who, by yielding to the suggestions of a serpent (which had the rare gift of talking) partook of, and induced Adam also to partake of some fruit that God had expressly warned them against eating. We believed that through this act of disobedience man had lost his high estate, and could only regain it through a vicarious atonement, nothing less than the voluntary suffering and death of God's own Son. We believed man to be a sinner, and only through the merits of Christ's sufferings and sacrifice could he be pardoned and saved. We thought of God as a vague personality, cognizant of both good and evil, seated on a throne, away off in a material city called Heaven.

We believed Him to be an avenging Judge, who continually looked upon the evil that was being done upon earth, and marked it up against us in a great book, called the "Book of Life." We conceived of Him as being the creator, or at least the permitter, of evil as a reality, and then punishing His children for indulging in that which He either created

or permitted to be created. We thought of Him as a God of hate as well as a God of Love; a God who sent disease, sin, and death upon His children, and who punished them for their misdeeds in a material place called hell.

Although we called Him omnipotent, we said He shared His province with an evil personality called "Satan," who had in fact, on earth at least, a great deal more power than God Himself, for he was continually tempting God's children to do evil, and generally succeeded, although their Father wished them to be good. We thought of God as the creator of all forms of physical disaster, as storms, cyclones, tempests, earthquakes, famines, etc., and believed that He occasionally sent a pestilence upon us as a warning to mend our ways. We thought that He sent, or permitted diseases, and yet that He gave us a cure for them in the different animal, vegetable, and mineral kingdoms, which, if taken in time, and rightly applied, were efficacious, but if not efficient in that particular case, it was generally thought it was because the patient's time had come to die, and so he died accordingly.

We believed that these matter-bodies, which we called *ourselves*, contained an immortal soul or spirit, and at what was called the death of the body, this spirit took its flight to one of two places, either heaven or hell, (for we that were not Roman Catholics did not believe in a third place). We believed that at some future time, there would be a general resurrection of all the material bodies that had been from the beginning of creation, and all of the souls or spirits would come back either from heaven or hell, and re-enter these bodies, and then would be judged for the deeds done in the body during life. We believed matter to be greater than Mind, for we thought a leaden bullet could produce death.

We invested God with such attributes as we would be ashamed to acknowledge were in ourselves, yet we charged them to God, and then tried to believe Him just. We constructed theoretically a plan of salvation that was unique, and, to say the least, illogical and unjust. We had

very hazy ideas of the resurrection, heaven, hell, and a future state after death. We believed, evil, sin, to be so real and powerful, such an awful reality, and God, Good, so distant or inefficient, that at times it seemed to us useless to fight against it.

Is this picture, of what a great many of the Christian world believe in to-day, overdrawn? I think not. Some of the churches believe about all of it, and all of them believe some of it. So speaking generally, it embodies the faith of what is called popular religion.

Nothing is more startling to a Christian Scientist who has come out from one of the sects than to look back on what he formerly honestly believed and accepted as the Truth; and he wonders how it could have been possible for him to have ever accepted such opinions.

All down the ages, previous to the Christian era, the men of God, prophets, seers, leaders of thought, had intimations of the Truth. Sometimes it was sufficient to enable them to look forward and foretell coming events, to heal the sick, and perform other signs and wonders; but it was after all, only a partial perception of the Truth — the Science of Being. Jesus the Christ advanced this to the real understanding. Although his understanding of the Truth was far in advance of any that had hitherto been given to the world, he could only tell it in parables, for he well knew the world was not ready for the higher teachings. He did not, in fact, profess to teach the whole Truth, but plainly said: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you *all* things, and bring all things to your remembrance, whatsoever I have said unto you." (Jno. 14, 26.)

All during his earthly ministry he taught them that the seeming miracles which he did were not the result of a gift or power specially vested in himself or any other personality, but were the result of understanding the Principle of the Science of Being. He taught them that they sustained the same relationship to God as did He; and that by understanding this Principle they would be enabled to do the

works he did, and Christian Scientists are daily proving this to be true.

The world has been asleep so long, the belief in the reality of materialism is so strong, that it seems difficult to arouse it from its lethargy, — from this "Adam dream" of the belief of life, substance, and intelligence in matter, into the understanding of the Allness of God, Good, and the absolute nothingness of sin, sickness and death.

But the day is dawning (*Laus Deo!*), the dark night of materialism is brightening before the radiant splendor of Christian Science, and let us hope that soon the conflict, this strange, noiseless battle, the mental conflict of Truth and error, of spirituality and materiality, of Mind and matter, will be over, for Truth will have destroyed all the false claims of error, and man will then be found, no longer voicing opinions, but having the blessed understanding of being at one with the Father, and come into the "glorious liberty of the sons of God."

DOES THE EYE SEE?

THE question asked in the headline may sound odd to you if you have never taken the trouble to give the subject serious thought, but I venture the broad statement that you are not able to answer the question "offhand." It is an admitted fact, I must confess, that the eye is the "organ of vision," yet there is but little doubt, even in the minds of opticians and physiologists, that the phenomenon of "seeing" is chiefly mental — in other words, that it is the mind and not the eye that "sees." How often have you seen a friend who seemingly was engaged in looking intently at some object on the table, at the opposite side of the room, or at some picture, who on being aroused from his day dream would confess that he was "looking at nothing in particular." The explanation of the fact that he saw "nothing in particular" is plain enough if properly set forth. It is because his mind was busy with other times and scenes.

Faces, bits of wayside scenery, etc., were being presented to view in the panorama of the mind, and the "mind's eye" — or mental vision — was engaged in eagerly scanning pictures of impressions made thereon months, years, or scores of years before. Another test of this mind vision theory is to shut your eyes tightly and then ply the brain to the task of recalling faces and forms that have not been seen by the eye for years. And, again, if you want to know whether your companion looked at his watch with his brain or his eyes, ask him the time of day after he puts the timepiece in his pocket. — *St. Louis Republic*.

“THERE IS NONE GOOD.”

D. D. STOCKING.

SOME one has said, “The whole world is on the wrong scent for happiness.” Every one wants to be happy, but few want to take the trouble of going about it in the right way. Those who have advanced beyond the belief that happiness can be attained by injuring others, still hold the almost universal notion that it consists in lifting themselves above their neighbors, in so cultivating personality that it seems to tower above its surroundings. There is widespread effort to take the kingdom by violence — to force happiness by the exercise of human will, to make life yield us something. As well could we make a wheel run smoothly that is not round, or compel an instrument that is not in tune to discourse sweet music.

Happiness is the result of just one thing, and will never be the outcome of anything else, and that is, conformity to divine Principle. Make your wheel round and tune your instrument, and the result is harmony. Conform to Principle and you are happy. Will-power is about as useful in one case as in the other!

Principle is immutable,—set in the law of universal good, hence happiness is goodness. This seems about the hardest lesson for us to learn, first and last, that harmony abides in Divine Principle, and that not one tone of it is ever found outside. As well expect to find a chord of music separated from its source, or a ray of light springing from darkness. Good is inexorable in its inclusiveness and its exclusiveness. Mortal sense thinks this hard and hopeless. Compromise has been so dear to us.

Many have learned that the grosser elements of the carnal mind have no happiness abiding in them. We know that theft, murder and adultery mean prison, scaffold and bondage, but it is more difficult to see that the subtle and refined lim-

itations, high human concepts, visions and ideals based on matter, are also incompatible with divine harmony. Mortal man does so long to seat himself at the feast of Soul, clad in the rags of material conservatism. Even after the holy Light of Christian Science illumines the path, we advance very slowly and reluctantly to the understanding that Principle is imperative.

Is it final, we say, that happiness is absolutely unattainable without goodness? Is there no appeal — no easier way, not the least concession? Mesmerized by this chronic, usually semi-conscious, search for license in our consciousness, we lazily forget our danger, and are tempted to play with our spiritual weapons. Ambition "o'erleaps itself," and personal desire to excel in Christian Science creeps into our mentality, until at last we meet with a sharp rebuke in the form of sickness or failure perhaps, and are recalled to the realization that to boast is vain, to compete is to defraud, and that we might as well command the day to be night as attempt to lower the standard of Christian Science. For one to strive for success without yielding genuinely to the demands of Principle is to fling dust in the face of the wind. "The Lord shall have him in derision." Attempting to escape the Law, — evade the requirements, behold! we must begin again. If then we admit that only as we reflect Divine Principle, Good, can happiness be reached, the next question is what and where is goodness?

By dragging the old mental attitudes into Science, we fail to keep ourselves reminded that *we* are not good. When the Master had done the work of Good, when he had done "what he saw the Father do," he was approached by the young man who called him good. If ever there stood one who could justly be called "good" it was this man of men, and yet he was the first to refuse the appellation. No lower vision could have perceived that "there is none good but God."

We often desire to do and be good in and of ourselves. *We* cannot do the good. The good *is* done. Every ambition in this direction only brings the belief that we can do

something that God has not done. Our ambition to heal a case, for instance, disguised under a desire to do good prevents us from realizing the Love that heals, for there is no anxiety, will or desire in Love. God *is* Good and the only Good, and we can reflect Good only as we see ourselves become as nothing mortally. "Why callest thou me good?" must be our constant safeguard.

Pride of character is subtle, often largely unconscious ; we reflect the character of Life, Good and Truth, but possess no character apart from God.

What God's man reflects he always reflected, — mortal man is nothing. It is personal ambition which goads us on to do and be good of ourselves. To rest, abide, and know, is Christian Science. Would this latter attitude foster indolence? On the contrary nothing requires such persistent watchfulness. It is action, diligence, peace. The former attitude, ambition, is indolence, because it reveals that condition of mind which desires to do and have without the trouble of the patient thought guarding necessary to demonstrate Christian Science.

Ambition catches a glimpse of the end, and desires to jump over all intervening steps, because too lazy to take them patiently, and with painstaking care. Ambition thinks to realize the allness of good without the trouble of uncovering and destroying sin, but Christian Scientists know this is impossible. We do not any of us know what is in our own mortal minds, and sin must constantly and conscientiously be uncovered there, and we need not be surprised to find its subtlest phases cleverly hidden away under the masks which mortal mind has provided to secure its own continuance. This patient work cannot be done ambitiously but in humble grasp of our own nothingness.

I cannot be, do, or have. God is, does, and has all. Man reflects. This is an attitude of genuine humility. Good is revealed to us through this mental poise, and we come into touch with goodness. Here happiness is spontaneous, the burdens roll off, and we breathe the free air of a fadeless clime. The living question among Scientists to-day is, Who

is ready to renounce ambition, the desire to be, do, and have, and to enter, *really*, this valley of humility, be genuinely happy, and reflect that harmony.

Heretofore there have been two paths distinctly traceable in the lives of Christian Scientists. One follows the ecclesiastical, legal, human systems, into which we have tried to press the Spirit, and the other traces the spiritual ways and means of self-abnegation. These two paths have crossed and re-crossed, in the history of the movement, and in individual consciousness, and wherever they have met, behold a crisis always marked.

At this point in our history when the symbolic church is built, and church-government or spiritual formation is a deep question under consideration, the road forks sharply. The demands brought to light by the new order of services force us onto higher ground.

The Spiritual Idea must be the living Church, governed by spiritual law alone or we shall not be able to stand. Resting in human legality and formalism leaves an open door for the enemy. To establish true church-government, "according to the pattern shown unto us in the mount" by the beloved Revelator of Christian Science, the Reverend Mary Baker Eddy, scientists must be first willing to take this stand in their own lives and hold it.⁴ Who of us can and will do this? God is not mocked, and unless we do thus humble ourselves continually we cannot keep our footing, and let us not flatter ourselves that we can. Some one has said, "It is not safe to do more in Science than we can forget about."

In Christian Science, Love is revealed through self-abnegation alone, and self-abnegation means the giving up the self *itself*, and knowing no other presence but God. This is the Love which has been revealed and is being demonstrated in our midst, — the love of which the great lonely world knows nothing. The reflection of this Love is goodness, and this goodness alone is happiness in the kingdom of Heaven.

COMMUNION.

AUGUSTA E. STETSON.

(Communion Service at the Mother Church, "The First Church of Christ, Scientist," Boston, Mass., June 7, 1895.)

'T WAS sabbath morn. The city lay
In the embrace of dawn, which,
As it blended with the approaching day,
Revealed Cathedral dome, and lofty spire
Of many a church, where people congregate
To worship God; till at length,
Its radiance rested on a *Temple* made
Of stone, symmetrical and white,
Which towered in silent speech, and
Voiceless prayer, piercing the sky; — as if
To point *beyond* the finite view,
And lead the worn and weary unto Christ.
The joyous birds joined in the
Silent Anthem, "God is Good,"
And whispering leaves were *hushed*,
As if in prayer,
And as the dewdrop
Glistened on the lily's breast,
And flashed its varied hues, it echoed
"God is Good."

The crystal waters
Touched by hand unseen, sparkled
From lake and fount, and
Pure and smiling, turned their faces up
For Love's impress, and murmured,
"God is Love." Eternity's great organ
Seemed to wake the world

To prayer and praise.
Anon, upon the breath of morn, was borne
Sweet silvery chimes, floating on
Pulseless air, like voice from
Mother heart, calling to children dear,
And tremulous with love and blessings,

Prayed the "Shepherd Christ, to show
Her how to go across the hillside

Steep, and rugged way,"
And safely lead his sheep.

Well the disciple knew the
Voice calling to feast of
Love, and thronged the Temple door,
Eager for word of God, and Christ,— the bread,

The thirsty pressed for drink
From "Little Book" with key to
Heavenly wealth,— God's Holy Word,
Revealing Truth and Love,— hid since
The world began, but *now*, ope'd
Wide through Science and Health.
As deep within the heart was heard
The promise, "Whoso eateth of this
Bread shall hunger not," nor shall
They thirst again, who drink
My blood, a *peace* descended, and the
Singers rose and gave to listening worshipers
The chant,— "The righteous shall go in."
A holy hush bade human sense
"Be still," and Christ was felt,
Sweeping with touch divine across the
Harp of thousand strings, attuning to
Life and Love.

Then rose the Readers, calm and strong
In Christ, and prayerful, trusting
God to feed his people in green
Pastures, and to lead beside still
Waters, through the "Comforter" and Word.

To hearts attuned to Love, this
Holy hour seemed like the gate of
Heaven, which, ajar, disclosed
The smile of Christ, calling in
Tender accents, "Come to me."

Bowed in humble prayer, prostrate
Before the Christ, and listening
For his voice, a heavenly benediction
Fell upon the heart, and tearful
Gratitude went up to God, for

Her who gave to all the Guide
 To Life divine ; — who clasped *again*
 The sinners hand,— who turned
 The straying footsteps to the
 Light, and led once more, the
 Way to God, as did the Christ of yore.

Communing thus, a sacred
 Presence filled the place, and
 Heavenly messengers brought
 Peace and hope, to struggling pilgrims
 Kneeling there for bread,
 And waters pure, from spirit-fount.

Love rose to Temple dome,
 And filled each humble heart
 With incense, from God's altar,—

And the song was heard again
 "Peace on earth good will to men,"
 Sung by unseen choirs there
 As they knelt in silent prayer,
 'Twas as if the chord of love
 Swept by Master hand above,
 Thrilled the meek and lowly heart,
 Bidding care and fear depart.
 Then was caught the low refrain,
 "I am with you once again,"
 I have given the bread and wine,
 I am Christ, and ye are mine,
 Hush ! within this holy place,
 Love the "image" will efface ;
 Turn ye *all* from gold and dross,
 Gaze upon the radiant cross.

Holy Spirit break the bread,
 Till each hungry heart be fed,
 Drink the *wine*, so freely poured
 By the "Comforter," adored,—
 Then with power of love, reveal
 How the Christ, the sick doth heal,
 Hear the Saviour bid you go
 Out into a world of woe ;
 Loving all as I love you.
 Each the *healing* work will do :
 Each forgetting harsh offense,
 Yield to Love, in penitence ; —
 Then will love for God and man
 Light th' earth, with rainbow span.

The faithful rose to follow Christ's
 Command, to heal the sick and sinful, and
 To overcome the sense of sin, and self.

CONSIDER THE LILIES.

C. D.

CONSIDER the lilies of the field, how they grow ; they toil not, neither do they spin, yet I say unto you, that Solomon in all his glory was not arrayed like one of these. Matt. 6, 28, 29. (Revised Version.)

The great Teacher never spoke at random or indulged in "glittering generalities." Every sentence framed by those gracious lips conveys to the scientific mind an idea pregnant with sublime significance. Knowing that "things are thoughts," it becomes clear why the Master particularized the lilies, and we discern that his words meant something more than an appeal to consider the habits and complex material structure of flowers in general. One also repudiates the suggestion that inactivity is a virtue that will be rewarded in regal style by the all-wise Father.

The lily being the floral symbol of purity it is plain that this is the point to be "considered." Purity is the "Open, Sesame!" to the realm of spiritual treasures, to the Kingdom of Infinite omnipotent, omniscient Mind. Except ye become pure, ye cannot enter the Kingdom of God. Seek ye first His righteousness, and all these things shall be added unto you. Purity of thought is the Key of pearl unlocking all the others.

The young student is apt to look upon physical healing as the chief aim to be reached. It requires many a battle with the serpent, mortal mind, to convince us that the Alpha and Omega of Christian Science is the destruction of sin.

Purity must predominate in our lives. Its supremacy must become so pronounced that all who "run may read." This is the line of demarcation distinguishing the true from the false disciple—separating the Judas's from the John's. If we manifest hypocrisy, avarice, and arrogance, no one will believe that the pure and perfect Jesus is our model. Time will reveal whether we follow to betray or serve him.

Consider the lilies, and bear in mind that your labor at the loom of thought does not manufacture or add one thread to your spiritual Being. Our task is not to spin, but to unravel. In proportion to the perseverance, fidelity and patience with which

we unravel the shroud of misconception in which human thought is entangled shall the celestial fabric from God's master-hand become manifest.

Sheer mental toil is not of itself sufficient for growth out of error into the Truth of Being. The letter alone may be forced to a rank, attenuated growth of foliage, but without the vitalizing touch of Spirit — the putting into practise what we learn — it will never bear the lily of love to gladden the heart of its cultivator and bless the human family with its benign perfume.

We all are no doubt anxious to be freed from evil thoughts, to divest our consciousness of the parasite beliefs that constitute mortal mind; but to be well, *i. e. scientifically* done, it must be done quickly. Neglect to cast out at once the evil spirit (thought) is to give it time to reach maturity and shed abroad its seed for future germination — to "become fruitful and multiply" its kind.

To successfully cultivate flowers one must know the principles of floriculture. The experienced florist is thoroughly conversant with the nature of parasites and diseases to which (according to belief) plants are subject. His task consists in the removal, or destruction, of all conditions unfavorable to the flowers under his care; he watches closely lest anything should dwarf their growth, prevent symmetrical development, or deface perfection of coloring. To cultivate the lily of pure thought a knowledge of mental weeds and moral parasites is absolutely necessary else these pests take possession and withdraw all nourishment from the field of thought prepared for the lily. There are certain parasites so voracious and powerful that they can in a short time kill the oldest and sturdiest oak. Too indolent and selfish to earn their own living they prey upon the life-blood of others.

The parasite is symbolical of error — an evil belief that strives to live at another's expense — unless its approach is detected and its power destroyed. This mental state always seeks to profit by the labor and dearly bought experiences of others; it ever strives to array itself in the vesture of the lily.

We sow this insidious error when we endeavor to do another's demonstrating for him. An over-zealous desire to help; officious, ill-timed efforts to make Christian Science "easy" for a novice, is but the latent wish to thwart the law commanding us to work out our own salvation. The best and clearest way to explain Christian Science is to live according to its rules. The over-

enthusiastic talker is seldom an active worker. The "crank" consumes himself in his efforts to inoculate all who come within reach, and consumed by his own egotism he becomes a failure as a healer and positively dangerous as a teacher. Let us never fail to testify when the opportunity offers; but let us always remember the admonition given in *Science and Health*, page 434, line 6. When we have demonstrated over the vanity, will-power and self-aggrandizement that prompts our blind "zeal not according to knowledge," there will be no difficulty in manifesting the calm serenity so essential in the presence of sick and sinning humanity.

"Blessed are they that hunger and thirst after righteousness, for they shall be filled. Blessed are the pure in heart, for they shall see God."

He who takes up his cross daily knows that these utterances are demonstrable Truths. Guided by the finger-posts of Divine Science he leaves the dusty highway of material sense for the path of holiness. To become pure at heart is to be at one with Christ; to reign with Him, to be governed by Infinite Wisdom, to demonstrate here and now that as we do His will we enter into the liberty of Divine Sonship and gain "dominion over the beasts of the field, the fowls of the air, and everything that creepeth upon the earth."

Bereft of the bondage of materiality, thought rises spontaneously, like the lily, above the clay into the sunshine of Life, bathes itself in the dew of Truth, and expands its undying petals to the atmosphere of Love.

THE GARMENT.

S. A. P.

IN Matthew 27 : 35, we read, "They parted my garments among them, and upon my vesture did they cast lots."

We read also that his garment "was without seam, was white as the light"—this robe of righteousness. "And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them." We know that no material sense can purify this garment of ours—that it must be done by divine Mind,—washed in the fountain of incorruptible Love.

Now are we, as Christian Scientists, as followers of this blessed

Truth,—parting this garment among us, or are we accepting it in its *wholeness*? Are we leaving all for Christ, dropping self at the foot of the cross, and walking in his footsteps, if it be with bleeding feet? Are we walking with our eye upon Him who leadeth, turning not to the material senses, as a reality, but overcoming all with the Truth of Divine Science, which puts to flight the manifestations of evil, it matters not how strong the seeming claim?

With the Scriptures as our guide, and Science and Health with Key to the Scriptures,—the revealed key,—can we fail to unlock the hidden treasure,—hidden from the sense mortal, but open to the spiritual thought in the full blaze of the light of Truth? Blessed be the Scripture! Blessed the key! for both are a revelation from God to man. Dwelling in this light, we can never part the garment of Truth, nor upon its vesture cast lots, but at the feet of divine Love, we receive in our own consciousness, the revelation of the wholeness of the Christ-Principle and of the oneness of the Christ-man.

“There is one body and one spirit,” said St. Paul. “Father and I are one,” said Jesus, referring to the unity of God and man. This revelation brings to us the holy consciousness of God and His reflection as the all and only. Thus we see the heavens opened and we know the vision is eternal, for it is proved through demonstration, by the “renewing of” our mind, whereby we “put off the old man with his deeds,” and “put on the new man, which after God is created in righteousness and true holiness.” Every day of our life, we are realizing more fully that this new man, who is coming clearer to our consciousness, as the stars appear brighter and brighter upon a night when no clouds obscure the vision, is none other than God’s idea, the perfect Son, who existed “before the world was.” Truly, “the first man is of the earth, earthy; the second man is the Lord from heaven.”

Enoch and Elijah became less and less conscious of man as of the flesh, and grew constantly clearer in the understanding of him as spiritual, as the offspring or expression of God, until they attained the holy consciousness of his perfection, and found rest in “the bosom of the Father,” with whom “one day is . . . as a thousand years, and a thousand years as one day.”

Let us go on then, being “not overcome of evil,” but overcoming evil with good,—putting “on the whole armor of God,” “and having done all” to “stand,” until we hear the welcome

shout "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." All glory belongs unto the Father, and is it not worth all the sacrifice that we can make, to be glorified with His "own self," with the glory that we had with Him before the world was? Is the suffering of this present time worthy to be compared to the glory that shall be revealed in us? Is it not worth leaving all for Christ—the understanding of this one self—this one Mind divine?

Who, with a glimpse of the possibilities of divine Science, can falter at the foot of the mount, or hesitate to take the first ascending step? Who having begun to ascend can take his eye long enough from his blessed Lord, to demand that his brother who is already ascending should plant his foot in the very niche in which he is putting his own? He cannot if he would, for his own niche is cut by the All-Father, and in that niche his foot must go. He can fill none other. He must work out his own salvation. None can do it for him, nor instruct him *except through revelation*, for we read, "And they shall be all taught of God." Neither can we hasten anyone into the Kingdom, for we read again, "But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming."

We learn through Divine Science that our Fatherhood and Motherhood is in God; and that we, in our present stage of consciousness, must find our true individuality, through overcoming the false claim that belief makes upon man, and realizing him as he is, "the reflection of God," the perfect Son. May we all turn from the false sense of existence to the real, from person to Principle, from sense to Soul, from the material with its long train of falsities, to the spiritual "in which is no variableness, neither shadow of turning." We learn from our blessed textbook, Science and Health, that God's idea is never absent from His sight, can never stray from the divine Father and Mother, never be separated from the Mind that conceived it,—hence our immortality. Thus as we obtain an understanding of the wholeness of Truth, the *undivided garment*—we enter the Sabbath of the Lord, the bliss of heaven, our home eternal.

IN copying the editorial from the *Cedar Rapids Commercial* in our last issue we should have said of Nebraska instead of Iowa. This good friend of C. S. is published in Cedar Rapids, Neb.

CHRISTIAN SCIENCE IN BUSINESS.

G. W. K.

IS Christian Science of any real value from a business man's point of view? We find Christian Scientists who have demonstrated considerably in healing the sick, asking this question. Business men generally are regarded as rather serving Mammon, than God, and in their eagerness to serve Mammon they cannot be overscrupulous as to the methods employed.

What little experience I have had in Science would tend to establish the fact that every business man should be a Scientist for his own protection and the purification of the business methods of a very large majority of the so-called business men.

It means much from a mortal mind view to assert that in all business transactions, we must be guided by Truth alone, for the world has grown to look upon so-called business lies as excusable sins. It questions the possibility of a man who is strictly honest, being successful in business. When men have become so degraded and dishonest as to question the possibility of honesty and success going hand in hand, is it not high time that Christian Scientists should begin demonstrating that it is not only possible, but absolutely necessary for real success to be honest. Can we assert for one moment that it is not necessary to be pure in our every act in business?

To conduct a business strictly on Christian Science Principle means a great deal. It means that the entire modes of business as conducted by a large majority of our merchants to-day must be set aside,—that the evidences of our corporeal senses must be reversed in many instances, that we must not only be Christ-like and God-like on Sunday, but on every day of the week as well.

After having fully determined to demonstrate business upon a Scientific basis, we will very soon find animal magnetism asserting itself and trying to allure us from the chosen straight and narrow path. It will tell us that it does not pay to be honest,—that no sane man would attempt to run his business that way,—that there is no money in it, etc., etc. Here is where our sincerity will be put to the test. Advance seems next to impossible.

Our personal sense tells us that we are going to ruin straight. This, however, should not make us halt or go back to error. We must carry out our program to the very letter. This we should do calmly and fearlessly, knowing full well that having chosen to serve God, we have God for us, and as a consequence all seeming obstacles are doomed to utter annihilation for God eternally sustains His own.

Having taken our stand firmly in Science and being perfectly willing to leave all for Christ-Truth, we can and will demonstrate success in business, and though the result at the beginning may fall far short of our anticipation, this should not cause us to lose faith, but rather should be an incentive for us to press onward, never losing sight of God and His idea, and to be willing with a well-known General to "fight it out on this line if it takes all summer."

In Science, we are taught that man to a great extent makes his own environments, hence it would follow that by keeping in mind God's perfect man and reflecting him — we will of necessity so purify our surrounding atmosphere, that impure and dishonest thoughts would be impossible, and we would find that those with whom we are doing business will cease their dishonest methods and even our enemies will honor and respect us.

This is my understanding of Christian Science in business, and my experience confirms my conviction that the only safe way of conducting one's business is upon the basis of Christian Science. By strict adherence to its Principle and demonstrating it in each and every act, we will accomplish our purpose and prove to the world, that it not only is possible to be right in every transaction, but that it is the only way in which a business should be conducted.

It is the only way to be assured of God's protection and guidance, therefore we should not be tempted to do business on any other basis but right, not from any fear of the penalty that is attached to wrong doing but because it is right to do right.

AMONG the many other latter-day evidences of woman's advancement, we observe from a San Francisco newspaper that a woman recently preached in a Jewish synagogue in that city. A most remarkable innovation, and one, no doubt, full of significance to the Jewish people.

THANKSGIVING.

G. R. W. L.

HAVING been healed through the power of God, I desire to follow the example of one of the lepers of old, and sincerely thank our Heavenly Father for what He has done for me — and what he is willing to do, and will do, for all who will give Him an opportunity — and know of no more effectual way to do this than in a public acknowledgment of the blessings received.

I had been a sufferer for years with a supposed case of dyspepsia, and up to the eighth day of June, 1894, was taking from forty to sixty cents worth of medicine, and smoking from six to twelve cigars each day, and instead of receiving any relief from the medicine, was continually growing worse, and had reached the point where I thought I could not live much longer.

Such was my condition, when I met an old army comrade, who for six years had not been without crutches, owing to a broken knee. Although I had seen him several times since we were discharged from the U. S. service, it was the first time I had seen him without crutches. To say that I was surprised does not express it, because I knew he had resorted to all sorts of material remedies, but without receiving any benefit.

Naturally I inquired as to what had brought about such a marvelous change, and when I learned that it was the power of God, as taught in Christian Science, and fully set forth in Mrs. Mary Baker Eddy's work, Science and Health with Key to the Scriptures, I made up my mind that it was the true religion of Jesus Christ, as taught and demonstrated by Him while on earth, and by His apostles later on; and as I had always had a longing for that religion — a practical and tangible religion, I decided to secure it at once.

I accordingly went to Yankton, S. D., and sought the Christian Scientist through whom my comrade was healed. Having found her, I immediately placed myself under her care. After the second treatment my chemicalization commenced, and while it is true that the devils, (and I think there were more than seven of them) did not want to come out, still they were obliged to suc-

cumb, and at the end of four days I returned home, healed and have not taken a drop of medicine nor smoked a cigar since, and have no use whatever for either.

I secured a copy of Science and Health, and it and the Bible have been my daily companions up to the present time, and always shall be, and I cannot conceive of a price large enough to induce me to part with my copy if I could not get another.

At the end of one week after taking my first treatment, I reentered upon my labors, traveling, and have worked every day since. At that time I weighed 129 pounds; now I weigh 156 pounds, and have not felt so well for years.

A continual study of Science and Health has given me an understanding of Christian Science to that extent that I am able to meet claims that present themselves to me, and also to demonstrate some in my own family.

For years it has been my prayer to God that He would point out to me the true religion as taught by His Son while on earth, and to-day I can thank Him for having answered my prayer. I have found it, and although I have not as yet received that degree of understanding that I desire, I know that He will give it to me if I will only prove faithful over the few things already received, and improve the talents already given.

It is with feelings of gratitude that I thus publicly acknowledge His goodness and mercy to me, and in closing, desire to recommend Christian Science to mankind in general — no difference whether a professed Christian, a sinner, (in the general acceptance of the term) or an infidel. It will put the first mentioned class upon a higher plane and bring the others up on the same plane.

In a word, in accepting Christian Science, mankind has everything to gain and nothing to lose, hence you run no risk in giving it an impartial, unprejudiced investigation. It is God's Truth and Love that will make us all free, and the way to get this is through an understanding of Christian Science.

WE call attention to the fact that the Christian Science Publishing Society, not Dr. Eddy, publishes the Church Manual. Please cease sending your orders to the Dr., and address the Publishing Society. Again we ask that our readers will each month read the Publisher's Department. A little care in this respect will obviate this confusion.

REALIZATION.

L. H. B.

WHAT is realization? Webster defines it as "the act of converting from imaginary or fictitious into actual: of making one's own in apprehension and experience." Then to us students of Christian Science, realization is converting our beliefs in matter into the knowledge of Spirit, or growing into the true consciousness; it is making the Truth our own by demonstration.

Believing that God is Spirit, the Creator and source of all, how can mortals believe in matter, the opposite of Spirit? Surely in their healing of sickness they have to some extent proven the unreality of matter. Has matter satisfied their desires? has it met their needs? is it substantial? No. Then why do they continue to believe in it when all its statements prove false? Because they are ignorant of God.

When through suffering we have proved that we can not depend upon matter we are finally impressed with the idea that something is wrong, and we begin to lose faith in it; a little room is made for Truth, we are awakened to the fact that we had been worshiping a false god — matter — and we commence to learn of the true God — Spirit. Realization is born of experience.

This faint glimpse of Truth obeyed, our work is to change every belief of matter into knowledge of Spirit — to grow into the true consciousness which is to attain to the "Mind which was also in Christ Jesus" by obeying his commands, — "Thou shalt have no other gods before Me," and "Thou shalt love thy neighbor as thyself."

We must give power, intelligence and presence to nothing but Spirit; — we must deny every claim of Life, Substance or Intelligence in matter for God is all and God is Spirit. By acknowledging no Mind but God, we learn how to love our neighbor, for man is seen to be in the image and likeness of his Maker, who is Love and knows no hate.

The Mind that was in Christ Jesus was the true Mind (which is God, and hence the only Mind, for God is infinite); then there is

no other Mind to know. But to know it we must relinquish every belief in the false claim of mind, we must lay down all that has its source in mortal mind.

Trials and temptations will confront us, for mortal mind knowing that Truth will annihilate it, is enraged and screams louder and louder, till finding us still faithful to Truth, it will present itself in tempting and subtle forms, but divine Mind will reveal the powerlessness and hypocrisy of the false mind. Our trials have increased our realization; we have borne the test and have grown in Truth.

The true consciousness is gained only by denying the evidence of the five physical senses and thus removing every false claim that lies between us and infinite Mind. In proportion as we do this is the Truth revealed to us, and the demonstration must follow; experience has made the Truth our own; our realization has been broadened.

Only step by step, only by speaking the Truth for every lie can we grow into the realization that God is all and "there is naught beside Him."

Truth cannot be gained in a day, but it must be practised every day; every erring claim, every erring thought must be met and condemned by realizing the Truth. Into our homes, our social life, or in the business world, wherever we go we must carry our realization — carry our knowledge of God and practise it, if we wish to retain what we have and attain more.

Realization can only be gained by walking the narrow way our Master trod; by obeying his teaching and following his example, by learning the will of God and doing it. By obedience, watchfulness, and faithfulness to the little realization we have, more will be given us; demonstration will broaden it, and more and more of the true consciousness will be revealed to us.

A LAWYER'S EXPERIENCE.

GEORGE N. BEELS.

ONE of the very interesting parts of the JOURNAL is the notes from the field. I have been waiting for a favorable opportunity to report my own seemingly miraculous healing of a chronic illness, which had lasted for thirty years, and which the doctors had given up as hopeless and beyond relief.

I had heard something of Christian Science through the garbled reports in newspapers, and had concluded that it might do for weak-minded people who were not able to distinguish between sickness and hysteria, but that it could have no beneficial effect in downright sickness. Friends advised me to try it, but I declined to follow their advice in what seemed to me so ridiculous and foolish.

As a last resort I started for Chicago in September of 1893, hoping to engage the services of some eminent specialist that would afford relief, and incidentally attend the World's Fair. "Man's extremity is God's opportunity," and His opportunity came to me in the way I least expected. On my way through Iowa an elderly lady boarded the train, whom I afterwards learned was Mrs. D —, one of Mrs. Eddy's students, and was seated in the section with me. I engaged her in conversation and upon learning that she was a Scientist I began plying her with questions, after the manner of a rigid cross-examination. She responded so pleasantly and frankly that within an hour I had solicited her treatment and paid the advance fee, notwithstanding she was a total stranger. The week following I attended the meeting of Scientists at the Congress of Religions, where I received great inspiration. In a few weeks I was healed and became a student of the Science.

I have not seen a sick day since September 1893, while previously I had not seen a well day for thirty years. The effect of the healing has been a most astounding and agreeable surprise to me. I am a new man through and through, and now at the age of forty-five I have a feeling of sprightliness, activity and buoyancy such as I have never before experienced.

Surely the people of the coming centuries will vie with each other in doing homage to the Rev. Mary Baker Eddy, the greatest character since the advent of Jesus the Christ; and her book, Science and Health with Key to the Scriptures, will go down in history as a part of the sacred writings of the ages.

NOTICE.

If those who receive imperfectly bound books will return them to me, I shall be glad to replace them. Let them be returned promptly, and others will be promptly sent.

E. J. FOSTER EDDY, M. D. C. S. D., Publisher.

IS THE PREACHER OUTGROWN?

REV. A. D. MAYO delivered the fourth lecture of his series on "Our New Teachers," at Union Hall, Y. M. C. Union, last evening. The subject was, "The Preacher." He said: The story goes that, once upon a time, the promising son of an old radical New Hampshire farmer who, in his theory of life, had thrown everything overboard except his family and town meeting, informed the old gentleman that "he had a call to be a minister of the gospel." "Well, John," said the old philosopher, "let's look at this thing a few minutes. In that case you must go three years to the academy and that's \$300. Then four years in college, \$400 more. Then three years in a divinity school, another \$300. Outside expenses for the ten years \$500 more. Then you'll be 25 years old, I shall be \$1500 out of pocket and, between you and me, John, by that time preaching will be out of fashion, our investment in it gone, and you afloat to pick up a living as you can."

Whether John's "call to preach" was loud enough to prevail over this dismal prophecy, we are not informed. But John's father put into homely words an opinion that to-day is at the bottom of more uncertainty and absolute loss of faith in religious affairs than all the theological heresies that vex the church.

There was a time within the memory of some of us, when the foremost students in the colleges were looking to the ministry; when the daughters of the first families of Boston were as eager to marry the most promising young Unitarian minister as now to consort with a title over the sea; when the great sermon of John Pierpont, Dr. Beecher, Dr. Putnam, even Theodore Parker or Starr King, set the "old corner book store" in a buzz every Monday morning, and, by common consent, the clerical profession stood at the head — "the Brahmin class" in American society. . . .

We must come back to first principles and say that the preacher, to-day, must be essentially what the great preacher was that day when he opened his mouth and taught the people on the hillside concerning the one abiding fundamental, common, in-

finite and central interest of human nature and human life in this world and every world to come. The one thing this American people needs immeasurably beyond all other things is, what the master calls repentance ; that, from being selfish, sensual, narrow-minded dwellers in this cavern of worldliness in which we now abide, we should come out and up on the highlands of that life of unselfish love to God and man and that deep conviction of living now in infinite relations, which we recognize as the life spiritual and eternal. . . .

The church is now about trying the experiment of woman in the Christian ministry. For 4,000 years the religious world has been governed by the male priest, and about everything that can be done to religion under the leadership of man seems to have been achieved. But Jesus, the Christ, Son of God, and son of man, was the incarnation of that manhood which includes masculine and feminine, and his ministry will never be complete until woman is called to the pulpit, as in America she is already a leading power in the church, to give her testimony to the gospel of love to God and man. It has been our misfortune, so far, that so many of our brilliant and popular woman preachers have been "woman reformers," often of the most extreme type, rather than preachers after the fashion of him who opened his mouth and taught on the mountain top as one having authority.

May we not look, in time, for a ministry of American womanhood in the pulpit, which, in methods of speech and emphasis, shall put into the sermon that wondrous wealth of love, that lofty joy of self-sacrifice, that miraculous patience, forbearance and long-suffering with folly and sin ; all that has hitherto made woman, despite her many and grievous disabilities, the spiritual leader of the race and the saviour of society ? If it can be given her, as preacher, to voice what woman has done and never was doing so grandly as to-day, then, indeed, may the great revival, the season of refreshing, for which we are all praying, appear like a golden glory of sunrise to eyes that through the darkness and the dawn, watch for the morning light.— *Boston Herald*, July 26, 1895.

It is likely that with all the care observed by those who prepared the list of names of the members of the Mother Church for The Church Manual, some errors crept in. Will those who discover mistakes kindly notify the clerk, Wm. B. Johnson, 41 G Street, Boston, Mass., thereof, that in the next edition the errors may be corrected. Also please notify him of any members who have passed away, as it is the purpose to publish only the actual existing membership.

CHILDREN'S FLOWER FUND.

DES MOINES, IOWA, Sept. 4, 1895.

DEAR "BUSY BEES." — Five years ago this month we commenced our work for the First Church of Christ, Scientist, in Boston, Massachusetts.

A "Children's Fund for Mother's Room" was established. We thought we might put five hundred dollars into the Treasury. Behold, how bountiful the increase! For now, through your untiring zeal and love, over five thousand dollars have been placed in the "outstretched hand of Love."

Your part has been done "bravely and sweetly."

Your sacred offerings have completed "Mother's Room," and thus Love, through you, has done an "immortal work."

The opportunity to share this sweet privilege has been open to all. The cheerful, happy, earnest work for the vine, insures an equally prosperous, loving work for our Cause in the branch churches. This we are now prepared to do. "You in your little corner — I, in mine."

Your names, indelibly written upon parchment circles, have been sacredly locked within the onyx Bee-hive, which will remain in Mother's Room a memento of your beautiful demonstration.

And may God find each one whose name is thus inscribed, worthy to be a transparency for Love's healing power to shine through, blessing the world.

The tiny golden key, engraved — "To Mother, from her loving Bees" — placed within a small *fac-simile* of the Bee-Hive, "Busy Bees" in gold on one side of base — 1894 — on opposite side, with a gold bee guarding the open door, has been sent our beloved Mother. Her Mother-heart is big enough to carry you all in her affections.

Our work in this line is done. We have a fund on hand for any need, and our church Treasurer, Mrs. Mary F. Eastaman, will lovingly care for it.

You have responded willingly and obediently to every call, and our Leader says —

"Obedience is the offspring of Love, and Love is the Principle of unity, the basis of all right thinking and acting."

I know should a similar call reach you in days to come, it will find you ready.

To you, the loving Author has dedicated her unique treasure-book — "Pulpit and Press."

More and more, as you grow into a fuller understanding of what this means, will you *begin* to realize what she has done for you.

The offer to you of half rates for the book is a "standing offer" until each contributor is supplied.

I trust each one is already the happy possessor of a copy.

I thank you, one and all, for your loving co-operation in this dear work. Though seemingly disbanded we are more firmly united than ever, for Love is the bond, and that cannot change, nor its golden circle be broken.

Let our motto be, "Onward Christian Soldiers" — and let each one daily turn to our dual Pastor — the Bible and Science and Health with Key to the Scriptures — for guiding and healing.

God has given us here a full supply, but we must gather its sweetness ourselves that we may truly be Christian Scientists, and of service in the church and in the world.

"Every kind thought is written in light,
Filling with sunshine the hours.
Every kind act is a blossom bright,
Strewing life's path with flowers."

This is the way *now* for us to keep the Love-light burning, and the flowers of gratitude blooming.

With a "God bless you" from our dear Mother in Israel, and the sweet message — "Tell them Mother loves them, and will forever. Thank them for Mother and say the gifts from them are embalmed in Mother's Room and in her heart" — I say good-by. (God is by you.)

And now, dear ones, "my love be with you in Christ Jesus."

Your loving sister,

MAURINE R. CAMPBELL.

TEACH me, then
To harmonize the discord of my life,
And stop the painful jangle of these wires,
That is a task impossible, until
You tune your heart-strings to a higher key
Than earthly melodies. — Longfellow.

NOTES FROM THE FIELD.

IN 1885 I lost, through piano paralysis, the use of my right hand and arm. Everything was done that could be by the medical profession, also by the kind and loving care of friends. The best surgeons said, Eat most nourishing food, keep well and be happy. How could I be happy? Being self-supporting there seemed a difficulty too great to overcome. I continued my teaching, but waited patiently for some hope of relief so that I might resume my own studies, the greatest pleasure of my life.

In the Spring of 1892, while teaching in Boston, I met a Christian Scientist who told me I could be healed. I doubted of course, and having heard much of so-called mind cure, somewhat feared I would get into that queer way of thinking.

When told what Christian Science was, at once the deep religion showed itself in glimpses; I clung to it, realizing if I ever understood it, I would have what I had striven to know, the Truth, the whole Truth; and also would come the proof wherewith I could truly discern the true from the false.

This Scientist explained the beautiful Science to me and treated me; soon I began to be happy, rarely thinking when or how the arm should be healed. I was not under regular treatment, but found that whenever disturbed in any way I wanted to see my Scientist friend.

She loaned me Science and Health with Key to the Scriptures, the summer of 1893. I read, pondered and searched that wondrous book and each page gave its treasure to my life. "Science of Being" changed me into a new creature, the revelation was seen. Without thinking, I was that winter practising three hours a day, and daily growing stronger. The physical healing was a wonder: the spiritual healing was a glimpse of the Child Wonderful.

On returning after an absence of five years to the home of my childhood, my friends marvel at the change. They had within the past year heard of this power of healing, but could not believe it. In February I visited a few who showed they were ready to understand, to meet with me for the study of the Bible

Lessons. We began with three besides my mother and myself. Last Friday evening we had fifteen.

The Bible and Science and Health is our teacher. The silent voice is heard in our midst, the heaven is working. At our last meeting, those who had been healed gave in their testimony, and were happy in possessing the knowledge of so rare a gift from God. All revere the brave woman whose work as Revelator is doing so much for Christianity and humanity.

I send this, trusting its publication may help some one who is struggling against error, to look this way for comfort and health.—M. H. H., NEWBURN, N. C.

WORDS are inadequate to express my gratitude for the little book, Science and Health with Key to the Scriptures by the Rev. Mary B. Eddy. Oh what a blessing to have such a patient, faithful leader to go before and point the way step by step from the belief of life and intelligence in matter to the understanding of Life and Intelligence in God.

I was a complete wreck before divine Truth and Love was revealed to me in Christian Science. Our family physician said I would not live a year unless something was done to bring relief. He advised me to have a surgical operation performed, but I would not.

After nearly a year of taking medicine and trying to love a God that made sickness and death the way to heaven, I grew discouraged. Then I questioned my physician as to the real cause of my suffering, but he never gave me any definite reply. Mystery seemed to be on all sides and no one to explain the cause of the unnatural condition.

Then came a letter from a sister-in-law saying if I was through taking medicine to try Christian Science for it would cure me. I was ready for anything to get away from so much misery.

Three years ago I bought that precious book Science and Health, and after the first perusal I dropped all material means for correcting the errors of mortal mind, and looked to God, Divine Love, for perfect healing. I am strong and healthy to-day, and thank God for the blessed demonstrations I have had in my own family and to be able to guard them from the enemy that seems to walk abroad in the land.—MRS. I. H. W., SAVAGE, NEB.

DEAR JOURNAL.— While waiting, watching, and almost count-

ing the hours and moments for your coming, it occurred to me, that if that was what all seekers and demonstrators in the Truth did, perhaps our *Journal* would not be such a treasure and help ; so will add my little tithe.

About five weeks ago a heavy object fell against my right knee, bending it back out of joint. As I fell I was just conscious of breathing, "God is all," "God is all." In a few seconds I got up, straightened my leg, stepped firmly on my foot, walked into another room, and fell rather than sat down in a chair, treating myself as best I could, with everything swimming and turning black around me.

Within one half hour I went downstairs, (it happened upstairs on Sunday about three o'clock, P. M.,) after my Science and Health. I was up and down stairs several times that afternoon. My limb was some lame and sore, but it did not hinder me from doing anything I wanted to do ; walking as usual, never having one bit of pain after the first few minutes, (which was excruciating). No one knew it until I showed my limb on Friday of the same week, which was as black as flesh could be all up the back of it. Once in awhile now, under unusual circumstances, I am conscious that something unusual has happened to my knee, but have no inconvenience from it whatever.

To me, it was a trial of my faith. I needed it and welcomed it as such. It has drawn me closer within the fold of Divine Love.— MRS. L. L. R. HART, MICH.

IN response to the call in the August *Journal* for testimonials of well authenticated cases of healing under the new order of services, I am happy to give a personal experience.

About four weeks ago I battled with the claim of severe cold for nearly a week, but being unable to realize its unreality, appealed finally to a sister Scientist for aid. This was Saturday, July thirteenth, and that night the claim seemed aggravated in every sense ; I could scarcely breathe, and in the morning could not speak a loud word.

I said very little about it to those around me, and determined that nothing should prevent my attending our Church services that afternoon. The difficulty in breathing seemed to increase during the day, and when the time came to go to church, mortal mind insisted that it would be much more sensible to go to bed, and send for the Scientist to whom I had appealed the day be-

fore. I resisted all such suggestions most persistently and vigorously, and great was my reward.

I went to church, walking the entire distance,—more than a mile. The Lesson of the day seemed especially adapted to my needs, and before half the references were read the whole claim had disappeared and I was released from all belief of suffering or discord.

The demonstration was, to me, a practical proof of the healing power of the Word, as preached in the Churches of Christ, Scientist, to-day; and has proven beyond question the wisdom of our beloved Teacher and Leader in ordaining the new Pastor. "The words that I speak unto you they are Spirit, and they are Life." John vi, 63.—H. E. S. ALLEGHANY, PA.

FOUR years ago, I sent to Boston for help from a Scientist for a belief of ruptured bowels and hemorrhoids of the bowels. I am over eighty-one years of age. In three months this suffering of forty years' standing was destroyed. I was healed of that which all outside of Science supposed to be incurable. In April, 1895, I again sent to the same Scientist for help for an injured foot, which caused excruciating suffering. The relief was instantaneous when she received my letter. Still later, lameness and severe pain in hip were destroyed in the same way. I have proven Christian Science to be the "Word of God," and my gratitude is beyond words to express to Science and Health and its author Rev. Mary Baker Eddy. This book is my constant guide.—E. C., NICHOLASVILLE, KENTUCKY.

I AM a traveling salesman, and for many years had been troubled with a serious affection of the eyes; also with two other claims of sickness. I had tried medicines, surgery, oculists, climates, and massage, only to find myself, a little over a year ago, in worse condition than ever, and unable to attend to any business. Having been persuaded to try Christian Science I called upon a Scientist, and while at first doubting, I was finally completely healed; one claim disappearing after another, until now I am traveling in sound health and calm mind. I have had some good demonstrations. I lose no suitable opportunity to tell others of the practical benefits derived from even a little knowledge of the great truths of Christian Science.—C. H. K., CINCINNATI, OHIO.

EXTRACT FROM A LETTER. In addition to the regular exercises there were a few members admitted into the Church, who responded to the reading of the tenets of the Church.

Then followed the Bible Lesson which was also of an impersonal character; simply reading the references from the Bible and Science and Health with Key to the Scriptures, without any explanation from a personal leader, we thereby received the unadulterated Truth.

The exercises were very impressive and uplifting throughout, and I felt that it was good to be there. How clearly we can see the direction of the One Intelligence in all the movements of our dear Leader.—J. C. WOOLMAN, PENDLETON, IND.

WE are glad to publish the following testimonial from ex-Gov. St. John of Kansas :—

“About ten years ago I was afflicted with a serious trouble in my right groin, which a majority of the physicians I consulted, said was caused by a threatened rupture. At times I suffered severe pain. I wore a truss for two years, but my trouble grew worse instead of better.

At last I took treatment from a Christian Scientist of Kansas City, Mo., and was at once permanently healed, and have enjoyed perfect health ever since.”—JOHN P. ST. JOHN.

OUR Church work stands splendidly this Summer. No falling off in attendance on the warmest days.

The Friday evening meetings also were fully attended until adjournment on account of repairs in the hall.

The lessons prepared for the Sunday service have seemed glorious to us, and the evidences of spiritual power in these studies of the Word, with Science and Health as the Key to the Scriptures, are manifest on every hand. Such touching and impressive testimonials come from the strangers within our gates every Sabbath.—R. B. E., CHICAGO.

ON May 26, this year the students and others interested in the Science banded together and formed a permanent organization known as First Church of Christ, Scientist, Springfield, Ohio, and elected a secretary and treasurer and advisory board of three members.

On the first communion service after organizing, which was July 5th, fourteen members were taken in and accepted as the First Members.

We have secured new quarters, fitted them up nicely and will hold the first services in them after Sunday, August 4.—Geo. W. CRUSE, SPRINGFIELD, OHIO.

IN November 1894, I received some Christian Science tracts which I read, and then went to two classes where the Bible and Science and Health with Key to the Scriptures were studied.

I had not been able to read without glasses for five years, I had rheumatism in my arms, and a rupture of eighteen years standing. By faith in the healing power of God I was healed of all these troubles, without consulting the Scientist who has charge of our services.—A. B., LINDSLY, PA.

ALLOW me to express our heartfelt appreciation of the helpful tidings the *Journal* brings with it on its monthly visits. To those of us who are isolated by distance from our fellow Scientists, its coming is doubly welcome.

Truly no sincere follower of the Truth can afford to be without it!

May its power for good increase many fold, while sowing the seed and nourishing the tender plants in all parts of the earth.—W. R. R., FLORENCE, COLO.

I FEEL that I must express my gratitude for the help I have received from reading the August *Journal*.

Since returning from Boston I have seen my need more than ever before, of being faithful in demonstrating over the little things that we constantly meet, and the longing to know just how to do this was satisfactorily met when I read that *Journal*.—L. L., UTICA, N. Y.

FOLLOWING is a copy of a certificate of dismissal etc., to a Christian Scientist :—

"This certifies that Miss — united with the First Presbyterian Church of Rome, N. Y., in 1885, . . . and that she continued an acceptable and useful member until when, several years since, she turned from our communion to an association called "Christian Science." Since that we have had no knowledge of her Christian life, though we have seen no reason to doubt her sincerity and Christian endeavor in so doing. Therefore, at her request, Miss — is hereby released from her obligation to this church and dismissed from her formal relation thereto."

EDITOR'S TABLE.

A FREQUENT charge against Christian Science is that the claim of inspiration for its text-book, *Science and Health with Key to the Scriptures*, and that its author, the Rev. Mary Baker Eddy was divinely appointed to its preparation, is preposterous. The clergy are especially pronounced in their denunciation of this claim. That one — and especially a woman — untrained in the theological seminaries, should assume the prerogative of interpreting the Scriptures from a higher standpoint than they have reached, is to their sense, the height of presumption.

This is not surprising when we look back upon the history of theology and note the peculiarities of doctrine and conception which have entered into it. The Roman Catholic, Greek and Anglican Churches, adhere strictly to the doctrine of priestly authority as coming in direct line from the apostles, or through what is commonly called the apostolic succession. This doctrine has been so firmly engrafted upon the general church polity that the so-called Evangelical churches have not yet cast it off. True, in some of its denominations the theological seminaries have in some sense taken the place of the apostolic succession, and a prescribed line of educational and intellectual training has become the test of fitness to preach the gospel and interpret the Scriptures, yet this can scarcely be said to be a general rule within those churches.

Judaism also adheres strictly to the rabbinical idea, and only the rabbi, educated according to well established and prescribed methods, may authoritatively preach the word and interpret the Scriptures. Thus an exclusiveness has been built up, which, so far as it can be enforced, of course rules out all but the traditionally authorized classes from teaching the people the word of God.

These systems have borne their legitimate fruit, and scholasticism, from a strictly technical standpoint, has too largely supplanted the pure Gospel of Christ Jesus. It is but the recital of plain historical fact to say that theology, as a system, finds its authority much more in Judaism and the material philoso-

phies than in the life, character and teaching of the Nazarene. Had His theology been adopted and taught with even the faithfulness and zeal which have characterized the prevailing systems, it is impossible to conceive what would have been the fruit harvest.

We look with sadness upon the comparatively fruitless results of scholastic theology. We see struggling humanity adrift upon its shallow shoals, and wonder in amazement that it does not see that there is a radically wrong condition of things within its own borders. So blind is it to the true state of affairs that it is looking for the remedy elsewhere than within itself. It is attributing its own shortcomings to the wickedness and degeneracy of the people.

On the other hand, the people are awakening to a higher sense of the Gospel, and rapidly is it spreading abroad in the hearts and consciousness of men.

The great need of humanity which theology has failed to meet is being met by Christian Science, and woman has been made the divine instrument to supply the need. The female of God's creation is becoming apparent in these latter days, and ecclesiasticism will sooner or later be awakened to this fact. The Gospel of healing according to Jesus' system must inevitably take the place of doctrine and formulary, of priestly dictation and theological *ipse dixit*, and the mighty tenet of God as Love and man as the eternal child of Love, become the Theology of the world. Christ must take the place of creed. Christianity must supersede churchianity. The sleeping must be awakened. The dead must become alive.

BELIEVERS in spiritual or divine healing are very commonly referred by non-believers to the incident of Jesus' applying clay and spittle to the eyes of the blind man, as set forth in the ninth chapter of St. John. This, it is claimed, is authority for the use of material remedies. The record states that "when he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay."

The word "anointed" is marginally rendered "spread"; so the following would be an authoritative rendering: "he spat on the ground, and made clay of the spittle, and spread it upon the eyes of the blind man." The word anointed as here used tends to give the act a more sacred character, in the religious sense,

than the better and more literal translation and is scarcely warranted. This is important and should be borne in mind.

There are two other facts that should be considered. One is that then, as now, clay or earth was believed to possess healing virtue, especially in case of inflammatory diseases. Mixed with spittle, it was a common remedy for ailments of that nature. The other is that then, as now, the act of spitting was an act showing one's contempt for the object spat upon. It was indeed among the Jews superlatively an act of contempt.

Thus considered what was the significance of Jesus' act?

While the clay and spittle was a common remedy as above stated, there is no reason to believe that it was used in cases of blindness, especially, as in the case in question, where the blindness had been from birth. So far as the record shows, Jesus was the first to thus apply it. And how did he apply it? He had no sooner spread the clay upon the blind man's eyes, than he bade him "go wash in the pool of Siloam." He went accordingly, washed the clay and spittle from his eyes, "and came seeing."

If the clay and spittle restored the blind man's sight, it must have acted with lightning rapidity, for it remained on the eyes but a short time. If it was the healing remedy, why the command to wash it off? or did it require both the spittle and clay with its healing virtue and the water of Siloam with its healing virtue, to effect the cure? If the virtue was in the former, why so quickly wash it off? If in the latter, why apply the former?

Again, if the virtue was in the clay-spittle and the water, either or both, why would not similar applications have cured others who were blind from their birth, why would they not have done so at any time since, and why not do so now? There is no record of Jesus' ever having used it in other cases. We have not heard of its curing other cases since then. It is not used now as a remedy for blindness, and those who are born blind are not now made to see by any such means. Why not? Why has so wonderful a remedy, if it had the virtue claimed for it, been allowed to lapse into disuse?

Again, if the virtue actually resided in said material things and they were as marvelously efficacious as it is claimed, why did not Jesus use them in other cases? If he did not need them in other cases, why did he need them in this? If it be said that he had the power to impart to said material things, specifically for the occasion, the healing virtue, is it not fair to say that in this case,

as in all others recorded, he could have conferred the power directly instead of indirectly?

In the remarkable cases of Lazarus and Jairus' daughter he used no material means of resuscitating life. Yet to restore those to life who (to mortal sense) were dead, was a vastly greater work than to restore sight to the blind even though the blindness were from birth. If material means were efficacious and needed in the lesser case why not in the greater? It is passing strange that this single case in which material means is supposed to have been resorted to, even if the supposition were correct, should be singled out as authority for the use of material remedies, while the myriad cases where such means were wholly ignored are quite overlooked. Why not adopt as the precedent the myriad instead of the one? Would not this rule obtain in ordinary affairs? To ignore the long line of cases and adopt an isolated one as a precedent, would in every court of law, be regarded as a signal begging of the question. Why not so here?

To what strange issues, what inconsistent ends, will mortal mind resort to maintain some preconceived notion!

In view of the whole premises, we do not hesitate to declare that the great Physician did not use the clay and spittle or the water as a healing remedy. He spat upon the clay to show his contempt for it as a healing means, and he emphasized that contempt by bidding the blind man to immediately wash it off.

This is the true interpretation of the incident under consideration, and it is borne out by the entire context. The non-believers aforesaid must adopt the myriad cases as their guide instead of the one, or they must continue to stand in the attitude of denying the divine power to heal except through the aid of inanimate things. Which is the more reasonable, which the more Scriptural, which more according to Jesus' words and works?

When to what we have said is superadded the fact referred to in our last number, namely, Jesus' rejection of the vinegar and gall offered him at that supreme moment of his temptation, we feel absolutely safe in saying that there is no mistake in holding to the view that Jesus of Nazareth did not believe in material remedies, never resorted to them to heal, never recommended them to his disciples or others, but stands before the world as eschewing them at all times and under all circumstances.

CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

VOL. XIII.

NOVEMBER, 1895.

No. 8.

A LETTER FROM REV. MARY BAKER EDDY.

BELoved BRETHREN:—

Until recently I was not aware that the contribution box was presented at your Friday evening meetings.

I specially desire that you collect no monied contributions from the people present on that occasion.

Let the invitation to this sweet converse be in the words of the prophet Isaiah: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

Invite all cordially and freely to this banquet of Christian Science, this feast and flow of Soul. Ask them to bring what they possess of love and light to help leaven your loaf, and replenish your scanty store. Then when presenting your various offerings, and one after another opens his lips to discourse and distribute what God has given him of hope, faith, and understanding, be careful to gather up the fragments, and to count the baskets full of accessions to your love, and see that nothing be lost.

Yours lovingly,

MARY BAKER EDDY.

Pleasant View, Concord, N. H., Oct. 1st.

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ANNUAL CHURCH MEETING.

THE third annual meeting of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., was held on Tuesday, October 1st, at 2 o'clock, P. M., in the auditorium of the Mother Church. There was a much larger attendance than on any previous year, the auditorium, exclusive of the gallery, being filled. Scientists from all parts of the field were present to enjoy the love feast.

Mr. Edward P. Bates, the president of the Church, called the meeting to order and presided over it. He extended to the assembled members words of kindly and brotherly greeting. He announced as the opening hymn, "Shepherd show me how to go," written by our Leader, Rev. Mary Baker Eddy, which was feelingly sung. He read as the Scripture lesson the 12th chapter of Romans, and from page 322 of Science and Health with Key to the Scriptures, which was followed with the usual silent prayer and the Lord's Prayer. The choir then sang an anthem, "Jerusalem the Golden."

Mrs. Mary F. Eastaman submitted her annual report as treasurer showing the financial condition of the church from Oct. 1, 1894 to Oct. 1, 1895, as follows:—

Amount brought forward from Oct. 1, 1894 . . .	\$3,896.71
Sunday collections	2,866.97
Sunday subscriptions	1,647.68
Friday evening collections	650.05
Per capita tax	5,526.31
Pew rent	3,242.75
Transferred by Mary W. Munroe	857.48
Transferred by Mary C. Piper	145.17
Dividend	95.51
Sale of old Hymnals	5.00
Total receipts	\$18,433.63
Total expenditures	10,562.91
Balance on hand	\$7,870.72

Largest collection Dec. 30, 1894	\$192.63
Largest subscription Oct. 7, 1894	184.50
Monthly collections	\$400.70
Monthly subscription	298.75
Average collection	\$62.00

William B. Johnson, the clerk of the Church, submitted his annual report as follows: —

“ The usual special, and the regular quarterly meetings of the Church were held during the past year at the times specified in Sect. 1 of Art. II. of the church by-laws, except those which should have been held in January; but, in view of the fact that the first Sunday in that month had been set for the dedication of the Church edifice, our beloved Teacher recommended that the quarterly meeting be held, and the communion services be observed one week earlier. To comply with the recommendation, the rule was waived, the quarterly meeting held Dec. 29, and the communion services observed Dec. 30, 1894.

Besides the meetings called for by the church rule, eight other special meetings have been held during the past year.

Since the last annual meeting, 1,679 candidates have been admitted to the church.

Removed by death, eight; by dismissal, one.

The total membership to-day is 4,845.

The past year has been a notable one in the history of the Church by the completion of this beautiful edifice, The First Church of Christ, Scientist, for which our beloved Teacher and Leader, the Rev. Mary Baker Eddy, has labored and sacrificed so much during the last ten years, and to which every loyal Christian Scientist has looked forward with joyful anticipation.

While loving students and kind friends all over our own land and in other countries contributed the money with which to build the church, yet it was our Teacher's demonstration that made its visible manifestation possible, and to her belongs the honor. The inscription on the tablet bears

witness of the loving esteem in which she is held by her students, and their gratitude for what she has done for them.

The widespread publicity and favorable criticisms of the press throughout the country given to the dedication of our church, have done much good; and our Teacher in her book, "Pulpit and Press" has noticed these kindly criticisms.

The New Order of services was observed the first time, January 20th, 1895. Until the vestry was finished the Friday evening services, which began January 18th, were held in the auditorium.

On April 1, 1895, our Teacher visited the church for the first time. She was received by a few of her students in compliance with her desire in the Mother's Room, which she occupied that night, and returned to her home the next day.

Sunday, May 25th, Mrs. Eddy again came to the church. Accompanied by Bro. Edward P. Bates she entered the auditorium during the reading of the sermon; as she stepped upon the platform the audience arose to welcome her, and Mrs. Eddy bowed her acknowledgment. After a solo sung by Miss Lincoln, Bro. Bates introduced our Teacher who then addressed the congregation for about twenty minutes in words which I will not attempt to repeat from memory; but her loving words of warning, the priceless instruction and encouragement were listened to with the utmost attention, and will not be forgotten by those who heard them.

Since we have occupied the church, the services have been attended by large congregations eager to listen to the words of Life, and on many occasions people have gone away, being unable to obtain seats.

The sermons from our new Pastor, the Bible and Science and Health with Key to the Scriptures, ordained by our Pastor Emeritus, the Rev. Mary Baker Eddy, are doing incalculable good. Many cases have been reported of persons who, through years of invalidism had become tired of this life, have come to the services in despair, but through the power of the Spirit have been entirely healed of their infirmities, and have gone away praising God."

On behalf of the Christian Science Board of Directors Mr. Joseph Armstrong submitted the following for the information of the meeting: —

“The following named persons have been elected officers of the Church for the ensuing year: —

President, Edward P. Bates; First Reader, Dr. E. J. Foster Eddy; Second Reader, Mrs. Eldora O. Gragg; Clerk, William B. Johnson; Treasurer, Mrs. Mary F. Eastaman.”

Written reports were then read from Colorado Springs, Colorado, and from Des Moines, Iowa, showing a hopeful and flourishing condition of the work there.

A large number of verbal reports were made from various places showing the status of the work over the field, the tenor of which was that the Cause was making healthful and rapid progress and that the New Order of services was, wherever it has been adopted, doing a great work.

It was apprehended that for a time at least there would be a falling off in the attendance, but the reverse has proved true, and everywhere there has been an increased attendance and interest. Many earnest words were spoken upon the necessity of higher demonstration along the line of brotherly love and unity, and a renewed consecration to the work. A most harmonious spirit pervaded the meeting and those present must have received great benefit therefrom.

A committee was appointed to prepare a message of greeting to our Leader, the Rev. Mary Baker Eddy, who after withdrawing for a few moments, reported the following which was read by the clerk: —

IN THE FIRST CHURCH OF CHRIST, SCIENTIST.
BOSTON, OCTOBER 1st, 1895.

TO THE REVEREND MARY BAKER EDDY,
CONCORD, N. H.

Mother's children send loving greetings upon this day of their annual reunion, and they make promise to her, to themselves and to each other, of a more earnest consecration to the Cause of Christian Science; thereby drawing nearer to the great heart of Love, and to a closer union with her and with each other.

A message teeming with words of love and good cheer, as well as wise counsel and admonition, was received from the Mother and its reading listened to with the usual intensity of interest characterizing all her words to the students and field.

During the meeting Miss Elsie Lincoln sang a beautiful solo, which was as usual well rendered and received.

The meeting then adjourned.

THE TRUE LAW.

ARTHUR R. VOSBURGH.

"For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." — Rom. 8: 2.

THE thought of our time is swayed and dominated by the idea of law. And by law we simply mean that under certain conditions, certain results will be brought about in a certain way. Law signifies, also, that nothing transpires without a cause, and that a given cause will always produce a given effect. Law means system and order, and the system and order of the whole Creation is maintained in the law of cause and effect.

A law then is a mode of action, and so it presupposes some force and activity. The law is not in any sense a force or potency, but only marks a definite order in which a potency will be manifested.

The conception of law, the sense of universal law, — while it is in some sense a conception that is borne in upon every one's thought, in every time and place, by the sense of the uninterrupted order of Nature, — has been established and emphasized by modern science, using the term science in its ordinary acceptance. For science comes through the observation of natural phenomena, and everywhere in Nature's works, we see a perfect order that is never broken. There is no room for chance, no interruption of established routine. And now as scientific research has advanced, and scientific knowledge (scientific from the sense standpoint,) has become general, this testimony of Nature has become more emphatic, and so the sense of law has become more vivid and imperative. Now the sense of law is the scientific spirit, and the scientific spirit is the "*spirit of the age*." "The spirit of the age" means the prevailing attitude of thought. And the prevailing attitude of thought is that all things come about according to system, order, *law*.

Just here is where religious thought and scientific thought have parted company. Science has recognized the reign of law, religion has not. Science has assailed theology, theology has antagonized science. And why? Let us take the words of Prof. Drummond in answer, "What has Science done to make theology tremble? It is its method. It is its system. It is its Reign of Law. It is its harmony and continuity. The attack is not specific. No one point is assailed. It is the whole system (of Theology) which when compared with the other and weighed in the balance is found wanting."

The spirit of the age is scientific, the need of the age is practical religion. The unrest of our day will find no relief until the intellectual desire and the religious need find common ground in a Religion that is Science, and a Science that is religion. And this common ground of harmony, will be found in one perfect, all-inclusive law.

Christian Science comes witnessing to such a law, and supporting its testimony by its demonstrations. This perfect law is the law referred to in the text already quoted. In this thought of Paul three essential points regarding this perfect law are presented. First, where we find its true manifestation, its demonstration, "in Christ Jesus," second, what is its essential Principle, — the "Spirit of Life;" third, what is its practical outcome, — "it makes free."

The attitude of thought of our day should find no charity or affiliation for anything that does not appeal to reason and cannot be verified in practical experience. Magic and superstition should find no abiding-place. All honest, thinking people believe in truth, believe that there is abiding truth. And truth means the reality of things, or in Carlyle's terse phrase, "the fact of things." Or yet to give another definition, — "Truth is what is, error is what seems to be." But our thought of truth should be satisfied only when we find it in the understanding of a principle and the law of its operation.

The Christian world looks to Jesus of Nazareth as the perfect revealer of truth. In him centers our hope and our faith.

Here we shall find reality. All we know of Jesus is what we find in the gospel narratives. These are generally accepted as genuine and authentic. That is, we believe that such a man as they describe lived when they say he lived; that he said the things they report and did the things they describe. And believing this we fitly yield him highest honor and deepest reverence; "that in all things he might have the pre-eminence." But yet the thought of the day must be true to itself. Accepting the life and character of Jesus as the transcendent fact of all history, still it must see in his words and works the manifestation of law. Still we can be satisfied only in the conception that Jesus reveals to us a Principle and the law of its operation. The gospel records can appeal to the convictions of the thinking ones of our time only when they behold in Jesus' miracles the demonstration of an immanent divine law; when Jesus' works of healing the sick, raising the dead, walking the wave, multiplying the loaves and fishes are no longer regarded as supernatural, but as divinely natural.

The whole Bible record appeals at once to men's rational instinct, as well as their sense of need when all that we have called the miracles of the old and new testaments are seen as demonstrations of an ever operative spiritual law, and as revealing man's spiritual dominion over the earth and its elements.

That there is a divine law that is just as operative and as demonstrably applicable to-day, as ever, should be a matter of common experience. That there is a divine thought-force that heals the sick and raises those who are "dead in trespasses and sins;" which, in the words of our church tenets is "the resurrection of human faith and understanding to seize the great possibilities and living energies of divine Life;" that there is such a divine power demonstrating itself in human experience to-day, Christian scientists know. And anyone who cares to know may fairly ascertain.

It is manifest, too, that error is counterfeiting the works of Truth; that mortal mind is striving to bring forth the same works as immortal Mind; that erring human will-

power is undertaking to show the same signs as divine Principle. And back of these false works there comes a false doctrine that would, if it were possible, deceive the very elect.

History is simply repeating itself. The manifestation of the Christ brings forth, as at first, the anti-Christ. Christianity in its early experience found its path of progress swarming about with those who would present a counterfeit gospel. Jesus warned his disciples that this would be so; the epistles bear abundant evidence that the apostles found it so. So in our own generation, as Christian Science is again preaching the Gospel that heals the sick, by revealing the law of Life, there is a pseudo-science that would, if possible, turn aside the feet of truth-seekers from the testimony of God.

Now, when men are saying : Lo, here ! and Lo, there ! when Buddhism, Theosophy, and Spiritualism are presenting their claims and giving their signs, we turn again for our sure criterion of Truth to the words and works of him who spake as never other man spake, and who did the works that no other man has done. Herein Christian Scientists are the orthodox of the orthodox. In the teachings and demonstrations of Jesus we find our only perfect standard of a perfect law. We are learning to-day of the law of the "Spirit of Life." And it is not the law of the Spirit of Life in Mahomet, Zoroaster, Buddha, Confucius, or any other religious teacher of the ages, but it is the law of the Spirit of Life in Christ Jesus. We believe in this perfect law as real and operative here and now, because we are, to some extent, demonstrating it. We believe in its ultimate possibilities in utterly destroying sin, sickness and death, because Jesus demonstrated it. And we turn to him as our authority and criterion of Truth, because he alone has demonstrated it. Herein, too, is our answer to those who say that Christian Science is not scientific. We do find our premises in facts, in acknowledged phenomena, open to all ; the phenomena of the Christ-works being done to-day, together with those of the New Testament. And from these

we clearly deduce a Principle and a law that can be verified in actual experience. And this is the method of verification, the whole approved method of modern science.

Every law is based upon a principle. The law is only the way in which the principle, the force, is manifested.

To illustrate, — a common and universal law is the law of gravitation. The principle of the law of gravitation is the seeming attraction of bodies for one another. The principle is the attraction, the law is the way it operates. The law is dependent upon the principle.

Our civil law is based upon a principle. The principle of all civil law is the sentiment of order and justice in social relations. Public sentiment is the real power lying back of the civil law. If a law does not express public sentiment it is a dead letter, for it has no principle.

Now let us see these illustrations in their metaphysical interpretation. The word Principle always implies causation, and causation is in and of Mind. There can be no use of the term Principle, anywhere, that does not lead us to Mind.

Every right thought, every real sentiment is a reflection of the divine.

Jesus' clear understanding of this, and his utter refusal to recognize any other Principle than the Father "working within him," enabled him to demonstrate the spiritual law by walking the waves, healing the sick, raising the dead, proving man's freedom from the law of a material belief that bound the thought of the world.

There is a law of Life, a law that is and always has been, and forever shall be. This true law maintains the perfection of God's creation. It is the divine order of things; it is the harmonious action of the divine thought-force that sustains the Universe; it is the perfect system and unimpeachable order of spiritual Energy; and it is already "written in our hearts." It is the law of the Spirit of Life.

The practical question is, What is the outcome of this law in our experience? The answer of our text is that it makes us free from the law of sin and death. Now in human

experience we find an intermediate term between sin and death, and that is sickness. So our text, in its full implication must be, that the true law frees us from the law of sin, sickness, and death.

The true law is the law of Good freeing us from the law of evil. One is sustained by the omnipotence of Love, the other by naught but the impotence of a human belief. Understanding born of Spirit destroys this law of belief.

The true law is the law of spiritual consciousness annulling the testimony of the carnal consciousness, which is a material sense of existence. The spiritual consciousness is the realization of our true self-hood in God's likeness. The carnal consciousness is the sense of a nature opposed to the spiritual, a nature that God could not have given us, for it is the very opposite of his own. This false nature is no part of us, and is with us only in belief, as a false sense of life.

"Proclaim liberty throughout the land unto all the inhabitants thereof." "The law of the Spirit of Life has made us free." The law of a false sense of things gains its seeming power only by our consent. We gain our freedom by learning that true joy, satisfying and abiding is found only in God and his kingdom of spiritual reality; and that all pains of sense likewise — real only in belief — possess no power in themselves, and vanish before the consciousness of the liberty and harmony of the true law of Life. "Ye shall know the truth and the truth shall make you free."

Be you tempted as you may,
Each day and every day,
Speak what is true —
True things in great and small;
Then, though the sky should fall,
Sun, moon and stars, and all,
Heaven would show through.

—*Alice Cary.*

THERE are a thousand hacking at the branches of evil to one who is striking at the root.— *Thoreau.*

TESTED.

ALICE E. PETERS.

I 'VE been testing the promise of "Father,"
My God, who is, Mother and all,
A husband to widow, a brother
Who will not permit me to fall.

He is leading me through the "still waters,"
Though billows are mountain-top high,
With my hand in His, footstep ne'er falters,
For I know that the pathway is dry.

I have courage to work out my mission,
Though thorns pierce, and troubles oppress,
Through both I find the fruition
Of soul-life that's freed from earth's dress. .

There's an arm that is strong to deliver
From material burdens and fears,
Long suffering patience, my Giver
Imparts, while he quenches my tears.

Self-Mastery is His rewarding,
The riches more valued than gold,
Contentment and pleasure, affording,
The joy naught but Truth can unfold.

Eyes mortal will never uncover
The glories His Spirit reveals.
Those only who seek God discover
The beauty His knowledge unseals.

NOTICE.

If those who receive imperfectly bound books will return them to me, I shall be glad to replace them. Let them be returned promptly, and others will be promptly sent.

E. J. FOSTER EDDY, M. D. C. S. D., Publisher.

METANOIA.*

J. B. M.

I WOULD like to call the attention of the readers of the *Journal*, to this Greek word the keynote, as it were, of the Gospel, or joyful Message. Young, in his admirable translation, being averse to giving it the old and wrong meaning of penitence, or repentance, uses reform or reformation. "Reform come nigh hath the reign of the heavens;" but even this, although an improvement on our revised version, is far from adequate to the full and comprehensive Greek word, with the ring of the herald's call, *Metanoia*! Rotherham in his version, strange to say, leaves this word untouched.

As its bearing on Divine Science is most important and throws wonderful light on its high demands, let us therefore briefly dissect it and try to grasp its deep significance.

Nous is the body of the word and means Mind. *Meta*, the prefix means after. Literally the whole word means the After, or beyond Mind. The English "change of mind" but feebly expresses this because of its common and hackneyed use; often too, meaning repentance or penitence, which is correctly represented by the Greek *Metameleia*; which the translators of our English version seem to have confounded with *Metanoia*, often using them as one and the same word, whereas they are as far apart as earth and heaven. The one, *Metameleia*, is sorrow for sin, penitence; the other *Metanoia*, is complete change of thought, new powers and higher consciousness. Suppose we read this in the light of Divine Science. The call — "Repent, for the reign of the heavens is at hand" — no longer means, humble yourselves to the dust for past transgressions, do penance, mourn for your sins; but it embraces the new Principle, the putting on of the beyond Mind. It calls upon us to enlarge our borders, to come into the consciousness of our spiritual environment, of man made in the "image and likeness of God." As a Greek scholar has

* After the revised version was published, an article appeared in the American Church Review entitled, "The great meaning of the word *Metanoia*: lost in the old version, unrecovered in the new," by Rev. Treadwell Walden. The subject was handled in a masterly and scholarly manner, and called the attention of the thoughtful to the high, spiritual ideals of the Christian life as demanded by the *Metanoia*.

aptly said "It conceals a profound meaning, a meaning of prodigious compass, which bears *no allusion* to any ideas of repentance." It conveys to us spiritual transfiguration through this understanding of Divine Principle.

Reading this word *Metanoia* in its true meaning, what a searchlight is thrown upon the Gospel! When Jesus, told of those slain in sacrifices and on whom the tower of Siloam fell, says — "Nay! I tell you: but except perchance ye *repent*" — *Metanoia* — "all (of you) in like manner shall be destroyed — ~~that~~ is except ye have the New Mind, the Beyond Mind, the (One Mind — all harmonious), ye shall perish in your beliefs of accidents and death."

Paul when arguing and proclaiming the Truth to the Athenians, must necessarily appeal to their intellectual faculty, not their emotional, for they knew little of and cared less for Hebrew doctrines, prophecies, threats, and traditions. Penitence or repentance would have no meaning to them. He says — "The times of ignorance God overlooked: but now he commandeth men that they shall everywhere *change* their Mind" — *Metanoia*. Again he says — "The servant of the Lord must be apt to teach, patient, in meekness instructing those who oppose themselves, if God peradventure will give them, *Metanoia*, unto the acknowledging of the Truth." Change your mind, the whole tenor of your thoughts from sense-testimony to spiritual understanding.

This *Metanoia* is not an instantaneous change. It is hourly, daily unfoldment. It is hourly, daily at-one-ment. The perfect flower, folded secretly in its calyx, is in no rude haste to burst at once into full maturity; but silently, constantly unfolds in "quietness and confidence," until every petal with its delicate tints lies bathed in the full light of day. So with us. Constantly affirming the Omnipresence of Good, resolutely denying the appearances of its opposite — evil, we will grow into this *Metanoia*, so strongly and clearly heralded in the gospel and taught in Science and Health with Key to the Scriptures.

There is one record, the conversion of Paul, where the *Metanoia seemed* to be sudden and instantaneous. As though a public manifestation were to be placed before us, of a man of great ability, scholarship and zeal, turned at once from all former habits of thought, aims and life, to the higher and divine plane of Being. He says, "I was not disobedient to the heavenly vision, but showed unto them, that they should take upon them

a new mind, and turn to God, and do works worthy of the *Metanoia*." Grasping the transcendent change, he says, "Be ye transformed according to the renewing of your mind." But the unfoldment was not sudden even with Paul. He was present at the martyrdom of Stephen. He heard his inspired words and saw his face as it were "the face of an angel," and doubts of his own course and persecutions of the faithful, began to take active form. His conscience was awakened for it was "hard for him to kick against the pricks." We know he consulted not with flesh and blood, but afar and alone sojourned, calming his perturbed spirit in silent meditation and solemnly preparing himself for his new mode of life and the proclamation of the joyful message — the *Metanoia*.

How wonderfully is this *Metanoia* evolving to-day! How the chemicalization of mortal mind increases as it has but a short time to live! How the universal thought held by the faithful, of the One Mind, the absoluteness and allness of Good, lifts the burdens of sin, sickness and death! Take heart O brother — sister, it is your silent, unknown victory hour by hour that is overcoming the beliefs that fetter humanity.

Not of yourselves, it is "God that worketh in you." No one may know, nor hear the "still, small voice" but with the sound of a trumpet it is calling, "*Metanoia*, the reign of the heavens is at hand." Making known the glorious fact that we are in this reign, that it is within us, that we are rapidly pressing onward to the more "perfect manifestation of the sons of God." "So then, my brethren beloved, become ye steadfast, unmovable, superabounding in the work of the Lord at all times knowing that your toil is not in vain in the Lord."

THE FLOWER FUND.

IT has been decided that it is best for the children of the local congregation here in the Mother Church to supply the Mother's Room with flowers each Sunday. Hence, the contributions to that Fund from the children elsewhere will cease. The local contributions will be quite sufficient for the purpose intended hereafter, and the little ones who have so gladly shown their love and gratitude for the Mother heretofore, will have abundant opportunity to continue such expression by living good, Christ-like lives in obedience to the teachings of the Bible and our beloved text-book, *SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES*, and the Mother's often-repeated commands quoted from the disciple whom Jesus especially loved: "Little children, love one another."

CAN TRUTH BE CRUSHED OUT?

R. SEARS, M. D.

IT is an axiom that "Truth crushed to earth will rise again." Phenix-like, it rises up out of what to material sense seems its own ashes.

The monotheistic idea has outlived all other religious thoughts. From all the persecutions and untoward conditions through which it has passed, it has emerged, shorn only of some of its erroneous forms, but clearer, brighter, purer, for the trials through which it passed.

Truth is the foundation stone upon which mankind and all creation must stand. It is the rock; the sure foundation, that can never be undermined, or moved by the winds and waves of error and adversity.

Says the Psalmist, "Though I walk through the valley of the shadow of death, I will fear no evil." Why did he fear no evil? Because his pathway lay upon the solid rock.

This monotheistic idea guided the children of Israel through the wilderness. It gave Moses the inspiration of the Moral Law. It gave David and Solomon, Isaiah, and Jeremiah, Daniel and all the minor prophets, the inspiration for all they said and did. Jesus taught it to his disciples and to all succeeding generations, and sought to impress upon all mankind this Truth: that "God was all, and that there was none besides Him." In this present age this same Truth has, as it were, been rediscovered, by the Rev. Mary Baker Eddy and revealed to us anew in that wonderful book *SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES*, founded alone on the proper understanding of all these forerunners have taught, as recorded in that Book of books the Bible.

The tendency in all ages has been to set up other gods beside this One God, and fall down and worship them. These gods have even been the creations of material thought, and were intended to lure away the loyalty of mankind from the one God "the creator, the preserver, and the bountiful benefactor," of all his creations.

The effort to bring back the people to the obedience and true

worship of the One God has, in every age aroused the most violent hatred and persecutions of all who loved the worship of these false gods. The true and faithful in all ages, are described by the Revelator, as "they which have come up out of great tribulation, etc." (See Rev. 7: 9-17.) To-day it is none the less true, that "trials and persecutions," even the sword, if it were possible, await those who hold fast to this Truth of the One God "in whom we live, and move, and have our being."

But Truth will assuredly in this conflict come out victorious, and all people must come to the knowledge of this One God, and all false gods will surely in due time be put out of their thoughts.

These reflections were brought out by viewing our situation as Christian Scientists. Like our predecessors, who sought to make the One God supreme in the affections and faith of man, trials, and perplexities, and persecutions, are sure to await us. Whatever conflicts with material ideas, in every age, has met with determined opposition, and if possible with bitter persecutions. Thank God, the scaffold and the stake are no more within the grasp of those who oppose the Truth. The nations of earth are fast learning that progressive thought cannot now be stamped out by violent measures. But the opposition to Truth is none the less determined because it cannot resort to violence. Every influence it is possible to exert is now used to prevent the spread of Truth, and keep the people from deserting old ideas, and demonstrating the Truth. Believers in creeds, and dogmas, and the doctrines of men are banded together as one man, to resist the resurrection of faith in the one God. But in spite of this determined opposition the seeds of Truth are sown, and being sown, in every direction, and where they find lodgment in good soil are bringing in an abundant harvest.

Christian Science is a radical departure from the practical polytheism which to-day has nearly enveloped the Christian churches of the land. Holding out to the world the doctrine of the one God, they seem wedded to pride, money, influence, and power, and to worship these false gods that lead them into grievous errors.

Jesus says, "Go tell John the things ye have seen and heard; how that the blind see; the lame walk; the lepers are cleansed; the deaf hear; the dead are raised; to the poor the gospel is preached." He also says, "Go into the byways and hedges, and compel them to come in." Alas! to what an extent this

work is neglected by the churches of our day! Mrs. Eddy tells us plainly, that the great work to do is among the needy ones, As the hymn expresses it, "Down among the poor and lowly. there our Christian work must be." The poor; the sick; the needy ones, are those who will receive the Truth gladly. "The common people heard Him (Jesus) gladly."

Truth must prevail over all enemies, and will when God's true people assert their God given "dominion over all things."

I could not but see the truth of what I write, as I read a Salt Lake paper sent me by an Idaho Scientist, in which was an article giving some facts regarding Christian Science in Salt Lake City. It says, "Four years ago they had an attendance of between fifty and sixty. Now they have a Sunday school numbering nearly two hundred and fifty and a Sunday audience of over three hundred, while several hundred others are favorable to Science." This Idaho Scientist writes me, "I am glad to hear from any one that is interested in Christian Science. I am going to send you a Salt Lake paper containing an article on Christian Science. I thought it might interest you to know that Christian Science is spreading in the West. I have found the financial question the hardest I have to deal with. About a week ago I received my first pay for time spent in treating the sick. It has helped me not a little, not in a financial way, but it assures me that Truth is gaining the victory over error and that my labors are not in vain. There seem to be times of great darkness on the road to Truth; but there is one noticeable fact, that notwithstanding the hot winds and scorching sun, the seed which has been sown has sprouted and is growing. Although the growth (seems) to be slow, it is growing none the less. It shows us that in some future time, or rather in the fulness of time, it will be the only church; the one spoken of by the prophets, Christ, and the apostles, and now in Science and Health."

In a former letter he tells me how he started out from Pennsylvania, poor, sick, and alone, and worked his way west. On his way he met a true Scientist (for which he thanks God) and became the owner of a copy of Science and Health. He recovered his health, and all alone made his way to Idaho. Scoffed at and derided he was true to the teachings of Science and Health, and to his convictions of Truth. He was soon able to demonstrate the Truth and while alone among strangers, and ridiculed on every side, he held on faithfully until now Truth is producing its legitimate result, and bearing fruit.

I feel sure that this blessed Truth is working its way up and along the pathway of life and "in the fulness of time" like the "stone hewed out of the mountain" it will "fill the whole earth."

"MORTAL MIND."

C. S. V.

TO none but the practiced ear of the Christian Scientist does the term "mortal mind" convey a sense of a great and crying human need and the fact of a positive limit and circumference of human ingenuity, and an impassable gulf, forever fixed between human and Divine conception; between human theories and systems and Divine Principle.

Blind as the world has ever been to the necessity and potency of a fine discrimination between the issues of sense and Soul it is not strange that all hope has been subjected to human conditions and exigencies, and that this "new tongue" should convey to deaf ears many terms they cannot comprehend.

I might almost state that next to the term "Christian Science" (the least understood and most widely misrepresented term employed by the human tongue to-day) "mortal mind" is the hardest that falls upon the callous ear. Certain it is that in gaining a full comprehension of what the term implies when Scientifically employed the world will learn the hardest, yet most important, lesson ever taught in either modern or ancient philosophy.

Would you learn the sciences of "mortal mind"? Look at the prevailing systems of the world and their dread reflection of human despair, distrust and degradation.

Would you learn the truth of "mortal mind"? Then look in vain for "signs following" and learn that Science and Truth are forever "joined together" while mortal mind knocks vainly at the outer door of harmony and hears the voice of the bridegroom from within, "I never knew you."

Those who have paid the price and learned the fact (?) of "mortal mind" point the weary pilgrim to the crumbling memorials of the dead past and bid him search no more among dead issues for those of Life.

The human or mortal mind is well understood to be separate and apart from the Divine Mind,—that higher intelligence to which Truth testifies and which is clearly manifested in Life.

Ages have proven that mortal mind may never pass the

gulf that separates it from Divine Intelligence, and that it is even deplorably inadequate to mortal needs, which facts established must prove conclusively that Intelligence, Fact, Science is lacking, therefore that ignorance is enthroned as the intelligence of all human systems, and their fall inevitable.

Mortal mind is without Intelligence — Principle, — therefore without the All-creative Mind, in which ignorance has no place or potency.

It is therefore manifest that those who serve mortal mind or bow down before its conceptions, — giving them place in mind or authority in Life, place themselves directly in the service of ignorance and bow themselves to “other gods” becoming “idol worshippers.”

Intelligence is not in them, however much of worldly knowledge, or of Biblical theory they may have been able to absorb during the utmost span of human existence.

The kindling of Divine Love within the human heart comes not through service to human concept, will or sense, but he who would enter its happy realm must, in humility and honesty, close the door upon the perplexities and discords of “mortal mind” lifting constantly the voice of desire to God for the unfolding of his imperishable and omnipotent goodness.

In this singleness of mind the beauteous Light of Truth will dawn, wrapped in the swaddling clothes of simplicity, before which all the wisdom of earth shall bow and the kings thereof tremble.

“Mortal mind” testimony cannot reach beyond man’s corporeality, and would rob God of all Intelligence, Life, and Substance; but does this testimony reach the ear of God or change the eternal fact of Life, Truth, and Love? No! and in the “outer darkness” unrecognized and unknown the venomous hate of a carnal mind must eventually sting itself to death, expending its own resources, — self-conjured from the haunts of oblivion — to its own destruction.

The “still small voice” of Truth is ever calling man to the acknowledgment of his sublime birthright, “Turn ye! Turn ye! Why will ye die?” Yet men hurry on impatiently to death deaf to the voice of understanding, blind to a deathless hope.

To-day this still small voice — like the voice of old calling Samuel unto itself — has found response in the voice and life work of its choosen messenger, the Reverend Mary Baker Eddy,

and has found audible expression in Christian Science through her inspired pen.

"Mortal mind" true to its murderous intent would seek to rob God's altar of the Christly offering, but the brand of Cain already marks the murderer's brow, and the pure and holy purpose of Christian Science is not swerved nor touched by the venom of prejudice, bigotry or hate, which must eventually return upon the heads of the oppressors whom Science and Truth know not.

The term "mortal mind" then implies all the conditions and dicta of all human systems of intelligence, which, being inadequate to human needs, are proven to have no place in the creation or universe of Divine Intelligence; and are found to be a false intelligence, or rather the absence of Intelligence.

"Mortal mind" then is anything that lacks Divine Intelligence, and cannot testify to Principle and Truth, without which testimony it proves itself a negation, for if it testify that its foundation is not Truth it must be pulled down, even though its apex seem to pierce the ether of heaven. It cannot stand.

Therefore "mortal mind" must be translated back into its native nothingness, "void and without form," and human systems rebuilt upon "Christian Science" — "ascertained truth" — and every stone must testify to a human need met and mastered, and its perfect adequacy in fulfilling faithfully the minute details of the specifications of the master builder, that in God's appointed time the whole structure, tried, and without flaw, may be presented to Him who shall reign therein forever more.

LETTERS FROM A PUPIL TO HER TEACHER.

THE following is a series of letters written by a young lady pupil to her former professor in a business college: —

LETTER No. 1.

DEAR FRIEND: — More than a year ago you advised me to try Christian Science as a means of being well again. I was rather amused at the idea. Since that time we have tried doctors, change of climate, etc., and nothing has done any good. I, a few days ago, decided to try Christian Science. I am taking treatment from a healer who lives here and have the book, *Science and Health*, which I am trying to read with understanding. I hope this belief can accomplish all that is claimed for it, for it

would be delightful indeed to be well once more, an *ornament* to my profession and an *honor* to my teacher. From what I understand, it seems a beautiful belief, and if I can raise myself up to it, I guess I'll be all right. Any light or information you can give me on the subject will be most gladly received.

Please excuse this letter for my "belief of weakness" is very strong.

Very respectfully your ex-pupil,

D. F. W.

Waitsburg, Wash., Aug. 2, 1895.

LETTER No. 2.

DEAR TEACHER AND BROTHER:— Your letter reached me and found me steadily improving. I have read it many times and have received a great deal of help from it. The realization of the Truth has filled me with happiness and is restoring me to health. Please write to me again. Your letter has been such a help to me.

I enclose herewith a money-order for three dollars and eighteen cents (\$3.18) for which please send me a copy of "Science and Health." We find that one copy is not enough for our small family, and it takes so long to get a copy here. I will be very much obliged to you for attending to this for me.

I am at the house of my healer now. She is a lovely lady. She says, tell you she rejoices with you that I have been led into the Truth.

Truly yours,

D. F. W.

Aug. 13, 1895.

LETTER No. 3.

DEAR BROTHER:— Your communications and The Book came promptly to hand. I thank you very much for same. To say I enjoyed reading what you sent but feebly expresses it. I find we indeed need a "new language" in speaking of the Truth. I read and re-read your letter.

I feel more thankful every day for being led into the right way, the only way, and I know that the words that you and others have spoken have at last borne fruit. I also feel very thankful that I got started right, for there seem to be "false

prophets" here as well as other places. My teacher, Mrs. C—, is the only Scientist who follows Mrs. Eddy's teachings altogether in this place.

We have many pleasant hours, talking and reading together. I almost daily make demonstrations over this false self which, though seemingly small, prove to me this great Truth and fill me with joy.

I am a "nine day's wonder" in this community. People look at me with awe and amazement, and one man says it is the work of the devil. My brother says, "Well, he is a very good devil then." My brother and family are very much interested, they see plainly what it can do, and I hope will understand soon.

In looking back over my past existence, it reminds me of the possible experience of a child who has decided that the light will hurt his eyes, so he will go through life with them closed. His tender mother pleads with him constantly to open his eyes to the beautiful Light, but he replies, "No! the Light cannot be pleasant and I prefer having them closed. This darkness does very well and I don't suppose your Light is any better. Anyway I know it is not orthodox." So on he goes, falling over precipices and stumbling over rocks, after each fall getting up in a seemingly worse condition. At times he appears to come to level ground when he gets along very well for a time, and cries in triumph, "There! don't you see? It is just as well or better to have one's eyes closed." But his triumph is short-lived for the face of quick-sand is smooth and tempting.

At last not seeing where he goes, he encounters a very rough place in the road and his trials come so thick and fast that he becomes discouraged with his way, and cries, "What am I to do? I have kept my eyes closed so long it is impossible for me to open them now, and there is no other way. Oh, what shall I do?" And the tender mother replies, "Open your eyes. There is nothing to hurt you for *God is all*. Only try." And the child, as a last resort and with fear and trembling, opens his eyes to the Light of Truth, and Lo! while the Light is glorious and fills all space, it is so mild, so calm, so sweet, that it soothes instead of hurting the eyes so long accustomed to darkness, and it is a balm which heals all the wounds and bruises that darkness has caused. He finds that it is the Light of Love, of God, Good, and all things are glorified by the touch of this divine Light. The pitfalls and rough places are now removed? Oh, no! but

now having his eyes opened, he knows how to get over them, and each time, after getting safely over a specially rough place, a great joy fills him and he thinks, "How glad I am that I have the Light to guide me, for otherwise I now see I never could have gotten over."

Truly your sister,

D. F. W.

LOVE EACH OTHER.

F. C. M.

"LITTLE children, Love each other,"
 Were the words of sainted John.
 When, the journey nearly ended,
 This the thought, he dwelt upon.

Why speak so oft of this, they question?
 Still he answered just the same,
 "Little children, Love each other,
 'Twas this to teach that Jesus came."

Many were the seeming hardships, —
 Long had been the five score years.
 Loved by Jesus, most of all —
 He had conquered all his fears.

As the purest diamond sparkles,
 Clearest, in the darkest night,
 So from out this long earth-trial,
 Blazed this sparkling ray of light.

"Little children, Love each other."
 Spoken now to you and me,
 Lived and practised day by day,
 To earth's problem it's the key.

WE are pleased to announce that the "Buswell Case" has been published in pamphlet form and is now in the publisher's hands ready for distribution. Also the excellent article by Carol Norton published in the *July Journal* entitled "Woman's Cause." See Publisher's Department.

WATCH.

M. C. S.

IN the 15th Chapter of John 12th and 17th verses are these words : —

“This is my commandment, that ye love one another, as I have loved you. These things I command you, that ye love one another.”

The word Love is the greatest and most blessed word in the English language. Voluminous are the books that have made it their theme. Fiction, history, art, theology have used this word; but no one has given it the true significance, since it was so talked of on all occasions by our Master, Jesus the Christ, until revealed in this nineteenth century by the author of Science and Health with Key to the Scriptures, Rev. Mary Baker Eddy.

Those, who through its teachings, have had glimpses of the meaning of the Master's word Love, should be thankful that one has been inspired to give the true significance of what the word means to convey. God is Love; and Love brings out the Godly thought, showing us, without doubt, that as we overcome evil, bring out love, gentleness, charity and kindness, we manifest harmony. Harmony in music, is smoothness of tone and perfect accord, so harmony in Truth is peace. We are all struggling for happiness and peace, then let us manifest love and unselfishness. “God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.” Have the body servant under subjection to the higher law — Mind.

Our Master *commands* — to command is to give orders and it is the rule for subjects to obey. “This is my commandment, that ye love one another” which putting it in another way is “having that mind in us which was also in Christ Jesus.” Assuredly to have that mind, would be having Love — for he was full of it. He followed and kept the Father's commandment and abode in his Love.

We must so work with the tool of Love in our garden of thought that the true growth will go on, bud and blossom, and afterwards bring the fruit we wish, which was our intention when we made our garden. Our thoughts are the seeds, and

after the seed has appeared in consciousness we must guard and watch it well, be not a sluggard, but watch that no impurity gains entrance. Jesus gives us constant lessons — says “I am the door;” then we must admit only good if we would have the great blessing and the sanction of the Father. He calls us friends if we obey his command. Jesus ever had Principle for his watchword and in that was he at one with the Father, as we are at one by obedience.

Take the opposite of *love* which is hate. Does it bring peace or harmony? Hatred is a poisonous weed that must be plucked from consciousness. The work is individual. Our text-book teaches that by living in line with the truths of the Bible of which it was the outcome, we reflect and radiate love our God-given heritage.

By Wisdom and Understanding comes true reflection. Abiding in the vine, we become branches. Legitimate Christian Science is living love. Doing unto others as you would have them do unto you. Those who have espoused this Science must be watchful that the tempter (the evil one) is kept out and constantly endeavor to live it in word and deed not forgetting Jesus' words “What I say unto you I say unto all, Watch.”

“Speak gently it is better far
To rule by love, than fear.
Speak gently, let no harsh word mar
The good we may do here.”

AS A LITTLE CHILD.

M. E. S.

Verily I say unto you, whosoever will not receive the kingdom of God as a little child, he shall not enter therein. — Jesus.

WONDERFUL words and powerful, considered in the light of Christian Science. Science and Health with Key to the Scriptures, by Rev. Mary Baker Eddy, the Revelation to this age, teaches the kingdom of God to be the realm of the Divine Mind. This kingdom, the above Scripture tells us, is only to be attained through the little child consciousness. Elsewhere Jesus says, “The kingdom of God is within you.” It must, therefore, be sought for as a mental state or condition, no materialist, in his most opaque mood, expecting to find it within the body.

How then shall we think Heaven and realize it? See Science and Health p. 138. What more trusting than the little child depending wholly upon his parents, believing that in them is vested all power, wisdom and wealth? The parents do not consult his babyship, as to his desires, but simply supply from their standpoint of need. Then the little one's implicit faith in the parents' word,— what a lesson! "Thy word is Truth." But do we, as Christian Scientists, fully understand, that the treasures of Divine Science, consist only of the things of Spirit — that no material need is known in the kingdom of Mind? If so understood what can be lacking that we do not at once consciously enter therein? Simply because beliefs in, and allegiance to, false gods are not surrendered, hence the qualification, deemed by the Master a necessity, whereby the kingdom may be gained, is as yet imperfect; the implacable gods of material sense so long served would hinder its achievement, but earnest effort with overcoming, *must* prevail. In order to take the first steps toward it, however, we must be willing to become *nothing* in personal sense, that the real place in Spirit be discerned. This point reached, the seeker may indeed take the shoes from off his feet, for the way in Divine Science has dawned, and it is Holy Ground. Wondrous glimpses of the Promised Land appear in more harmonious surroundings, mentalities somewhat freed from beliefs in flesh-ills, and sin somewhat lessened — but the old Dragon, sin, is to be fully conquered, in each consciousness, else the innocence of the little child is not attained.

So the traveler in the new Life presses on toward the goal, away from the adult of human conceptions, ways and means, towards purity, trust, humility and love, the forerunners of Holiness. To the little children there is no time — no yesterdays or to-morrows but always the *now*. As children we shall cease to be burdened with the responsibility of others' affairs, confident that the same Omnipotent care is over all. As children we shall not be anxious about growth or numbers, but rest secure in the understanding of the unity of God, man and the universe, as a present fact. With patient obedience to the highest conception of Truth will come clearer views and the demonstration of the saying of the Master, "I, if I be lifted up from the earth, will draw all men unto me" will follow. As children of one Common Parent, we shall reflect our Father and Mother, God, radiating Good, not that our power, glory, and majesty may be made

manifest, but that He shall be acknowledged "All in All." When the lamp is filled, trimmed and burning, there is no anxiety about the light, so as one is freed from envy, malice, sensuality, fear, ambitions, self-love, self-will and every belief that antagonizes spirituality, he need not worry about the reflection. Our Leader is going before and is constantly interpreting the Scripture, "Hear O Israel the Lord our God is one Lord," and with our Impersonal Pastor, Healer and Teacher, we can ask for, and desire, no other Guides. "And a little child shall lead them."

THE INNOCENTLY ASTRAY.

KATE E. WEST.

PERHAPS the principal reason why false teaching has allured those honestly seeking Truth, is the cleverness of the counterfeit.

From an external point of view and to those outside Christian Science the work of one falsely taught, and of the Scientist in the beginning appears to be the same—but how widely different the aims.

To one falsely taught, mortal mind is real and a part of God's creation, which by some unknown means has become contaminated and his aim is to renovate, reform, purify, and make this real mind a perfect reflection of the Divine Mind by ignoring the claims of error and affirming the good—thus unconsciously giving the claims of error an opportunity to multiply indefinitely.

This task of reformation Paul tells us is an impossible one. "The mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be."

To the Scientist, as we well know, mortal mind is a false claim, whose only existence is his belief in it, and the aim of the Scientist is the total annihilation of this belief by Truth. This is accomplished by acknowledging the claims of error and proving their nothingness by demonstrating the allness of Truth,—God,—Good,—the dying daily of which Paul also speaks. Hence although in the beginning the work of one falsely taught and the Scientist may appear to be the same, we know as Scientists, that each step in the direction of these widely different aims takes them farther and farther apart, and we see in the condition

of those innocently astray, the utter hopelessness of the task assigned them.

Many fall away after a few useless efforts; but those thoroughly in earnest in the pursuit of what they believe to be the Truth are driven by their task into narrower and narrower confines where the stifling mental atmosphere can be likened only to the blackness of outer darkness — “and if the light that be in thee be darkness, how great is that darkness.”

What need then of the helping hand — the hand firm and loyal in its adherence to Principle — scorning every concession to error — the hand steadied by purity of consciousness, willing and able to aid these helpless ones to retrace their steps, and to patiently point the way to the apprehension of the real, until they shall come into that “large place” where there is nothing but God — Divine Mind and its ideas, where there is but one Creator and one creation, and where they can catch a glimpse of the glory of Infinite Love that fills all space.

A PICTURE.

E.

IN one of the leading art stores, is a picture of Judas and the Christ, which teaches, it seems to me, a grand lesson. The artist has caught through the mists of materiality, a glimpse of the Christ as seen in Christian Science. He portrays Judas in darkness, his face buried in his hands, his attitude one of despair. On the right of the picture is the cross, but Jesus is not on the cross.

A vision of light and love, he is the central sun that illuminates with soft radiance, every part of the picture, and if the despairing man would only raise his eyes and look away from sense and the false testimony of a false mind, from self, he would see the tender loving look of his living Lord. While the disciples mourned him as dead trusting to the false evidence of material sight, He was ever near shedding upon them the invisible, pure and holy light of Spirit.

And so it is to-day, looking to death instead of Life, we behold the cross and the dead Jesus, while always near is the invisible incorporeal loving Christ. If we would gain a glimpse of Him, we must lose sight of the false picture and discern with our spiritual

sense, the true; put aside self and raise our eyes to gain a view of the Infinite, of the true substance, of the real relationship of God and man, of Principle and its idea.

Then there was no death; then there is no death; living in the light, there is no darkness. It is only our darkened Judas sense that keeps us from beholding "that great Light which came into the world" to give man true ideas of Life.

Divine Science says to us, look up from your dark beliefs of life, substance and intelligence in matter, which are but shadows and have no reality and behold the wondrous Love, which is ever present, The divine Comforter.

MOTHER.

WILLIAM BRADFORD DICKSON.

WHAT magic in the word! All the magnificence of the dim and storied past, all the great promises of futurity, hold not the simple grandeur of that holy word. It echoes through all time, past, present, and future, and drifts out into eternity, as the mightiest word in man's vocabulary, — the synonym of purity, goodness, faith, trust, loving kindness, noble self-sacrifice, boundless unselfishness, tenderness, forbearance, meekness, virtue.

When interpreted spiritually and applied to God, it brings to mankind the highest concept of God as Good, — binding the broken heart, bringing peace and rest to the weary ones and hope to the downcast, — healing the sin-sick and suffering.

Throughout all the ages past, and throughout all time to come, it has been, and will still continue to be, corrective, alterative, and regenerative to the human character, — sublime and eternal in its significance.

Ponder this; — then remember we have with us to-day a true Spiritual Mother, bearing in her hand the Book of Divine Love, whose "leaves are for the healing of the nations."

Mighty the age, — anointed with the oil of gladness, — fraught with infinite possibilities, — cradled in the Divine Love, — big with eternal promises — All hail!

NOTES FROM THE FIELD.

I HAVE been lame since babyhood. I have been in Christian Science five years. Previous to that time I came home from an institute of torture where I had been two years, but returned more helpless than before.

At this institution I had to wear a brace from hip to foot, and an ice bag day and night. I was bound down on a table called a stretcher, the straps were very tight, and sometimes a hundred pound weight attached to my limb, when I only weighed seventy-seven pounds myself. I had to bear this torture twenty minutes a day excepting Sundays. If any of us complained, — even the little children, — we were called cowards.

They held church services in the parlor of the institute, and patients who cared to go were carried down in their chairs. I often went when my pain would allow me.

But after I returned to my room, I would say to my room mate (a young girl of seventeen who could not walk a step, or even use her hand), "I do not care to go down to church; the minister always says we should not murmur as it is God's will that we are afflicted."

I told her that I felt he was not speaking the truth, and shocked her by saying: "If that is God's will, I do not desire to know him. Would it be right for him to make you and me, and all these people (there were hundreds of them in the institution), suffer. I could not be so cruel." She would say, "Oh how can you talk so against God?" I would reply that such was not the God I wished to know.

Two weeks after I returned home a kind friend sent me word that I could be helped, that it was not God's will that I should suffer. She came and led me to my teacher who took my case.

I went to her with two crutches, and wearing a brace, also an ice bag, and was suffering agonies day and night. One crutch and the brace are laid aside, and I hope some day to be able to throw the other one away.

My dear teacher has worked long and faithfully with me, to help me overcome the illusion of fear. All my family op-

posed me, but many of my friends are turning to Christian Science, and we have a small class that meets once a week to study our Bible Lessons and Science and Health. I have had many demonstrations, and will say, God bless Mrs. Eddy for giving Science and Health to those who are weary and heavy laden.—L. M. S., CHICAGO, ILL.

It has occurred to me many times that I ought to write something for the *Journal*, as the Mother says we should always acknowledge what Truth has done for us. I have put it off from time to time thinking to have something more wonderful to relate. But I will declare the goodness of God (Good) and speak his praises to the children of men, that they, seeing, may be led to believe and look into this Truth.

I was healed of gaseous dyspepsia of sixteen years' standing, through the instrumentality of a nephew. To mortal sense I was a great sufferer nights as well as days. This illusion left me after a few days absent treatment, and it was sweet indeed to retire at night and sleep like an infant, rising in the morning without the least pain.

I was induced to look into Christian Science from the fact of this nephew being healed and also from reading *Journals* and tracts that he had sent me, and from hearing of other cases of healing, through persons of whose veracity I had no doubt.

It had always seemed strange to me that Christians could not heal diseases for I had always looked upon it as an injunction from the Master. "Go ye into all the world, preach the gospel, heal the sick," etc.

In the fall of 1890, I think it was, this nephew came to see me and brought with him a copy of Science and Health with Key to the Scriptures, confidently expecting his aunt would accept its teachings. But I took the book with a prejudiced mind, so of course I was blind to its truths. However, seeing some of its benefits on myself and husband, I concluded to send for some Christian Science literature.

Accordingly I sent five dollars to Davenport, Iowa, in return for which I received the "little book" Science and Health, also the Journal and some other Christian Science works.

I then began to study it in earnest, asking God to open the door of my understanding, for my greatest desire was to know the Truth that I might be able to help myself and others. It has

taught me that mortal sense is not Mind. God (Good) is the only Mind, and it has also taught me how to meet and destroy many ailments for myself and others.

My heart is still yearning for a deeper sense of the love that knows no fear and a more spiritual understanding.—M. A. B.,
HASTINGS, NEB.

I TAKE advantage of the great privilege granted us to give my testimony for Christian Science through the pages of our much loved *Journal*. The blessing has been so bountiful that words can but poorly express my gratitude.

A little over six years ago a relative came from Denver, Colorado, to visit us. She was a Christian Scientist, having herself been healed of a severe claim, that M.Ds., drugs and climate could not relieve, and her husband having been in the drug business, she had a chance to give them a fair trial.

My sister-in-law did not talk much on the subject as I remember, but what was better, lived the Truth before us as she realized it.

One day, (a blessed day to me) I ventured to open Science and Health and read the first sentence in the preface. I closed the book wondering what more it could contain, this seeming to cover the whole ground. When my sister-in-law returned to the room I asked her if I might read it. Her reply was, yes, but begin at the first.

That night after all had retired I began to read: within forty-eight hours I destroyed all drugs, applications, etc., notwithstanding my husband had just paid fifty dollars to a traveling specialist for part of a treatment. With the drugs disappeared ailments of nine years' standing, which M.Ds. had failed to relieve.

I now understand my sudden healing was due to my turning completely away from material methods, for I was convinced I would never use them again: as I realized that God was my health, my strength, my Life, therefore All. As I read Science and Health, I wondered why others had not discerned this Truth. Physicians, ministers and others who had devoted their lives to benefit mankind. Yes! Why? Because they had been seeking in the opposite direction to Truth, namely, for cause and effect in matter, when all cause and effect are mental.

I mention physicians and ministers, because one class claims to

heal disease, the other claims to heal sin, but Christian Science heals physically and morally; it contains All. "Its leaves are for the healing of the nations."—L. B. A., MEMPHIS, TENN.

I FEEL so thankful for what Christian Science has done for me, I wish to tell of it through the pages of the *Journal*.

I was a perfectly helpless invalid for seven years. I could not lift my hands the greater part of the time, and my voice was scarcely above a whisper. The little nourishment I took was fed to me in a spoon. I had been treated by skilled physicians, and taken large quantities of medicine without relief.

Thinking it was God's will that I should suffer, I bore it patiently. My sister hearing of a Scientist, wrote to her in regard to the method of healing, as she knew nothing whatever of Christian Science. She forwarded the answer to her letter to me, and I learned that the healing was of God.

I applied for treatment at once, knowing that no material remedy could be of help to me. Though the treatment was absent, and the distance five hundred miles, I improved rapidly, and three weeks after I began I was able to rise out of bed without assistance, and walk across the room several times, a thing I had not been able to do for seven years. I kept on improving and laid aside all remedies, and my electric belt, which I had been wearing for years. And now I can say I can attend to my household duties, walking where I please. Oh, how wonderful are God's works!

I have purchased Science and Health with Key to the Scriptures, and am studying it in connection with the Bible.

If any one doubts this statement in the least, they can write to me; there are many that can testify to the truth of all I say.—
INES L. ROBBINS, HOLE CENTER, HOLE CO., TEXAS.

I took up Christian Science for the good reading and not for the healing, as I thought that meant physical healing only.

At first I read the Journals only, thinking I could be a Lutheran and read this literature.

Sometime after I got Science and Health and the Quarterly. After I studied these for some time it dawned upon me that it meant healing mentally before we can know what it is to hunger and thirst after righteousness, and be able to prove all things and hold to that which is good.

I am the only one in this community. I became so interested that I meant to do some good. I took it to a friend of mine who had a belief of consumption. She took treatment and seemed to improve. But error came like a whirlwind. I was not ready for such a blow, and from a respectable preacher, at that. He said he would rather have her die than healed by what he called witchcraft, and she did.

He said I was a fanatic, a disgrace to the church and my family, a deluded person and hypnotizer. The surrounding churches are warning their people against me. There are a few other Scientists ten miles away from where I live.

I hope the day is not far distant when there may be many in Marion, and that we can get Science and Health in the German language.— K. R., MARION, OHIO.

THE "Notes from the Field," have so often gladdened the hearts of our household during the past year, that I wish to contribute my mite to help swell the glad tidings.

Some six years ago, there came to this city, what was called Christian Science. My wife had been suffering with a complication of organic diseases, for about five years, having employed during that time six different physicians, doctoring continually but all in vain. Believing that at last we had found the pearl of great price, we gladly received treatment and instruction in so-called Science. But alas, we learned much that we were obliged to unlearn through darkness and suffering! Our exhilarated mental state ended in doubt and confusion, and my wife relapsed into a worse physical condition than before. *Materia medica* was again resorted to and she was informed that a surgical operation was her only salvation.

At this point of our experience the true salvation came with healing in its wings: namely, Christian Science as taught by its founder, the Rev. Mary Baker Eddy.

Physically restored, and above all, on the right track spiritually, we have much to be thankful for.

There are from seven to ten of us who meet every week to study the Bible Lessons. About one year ago these lessons were established here by a faithful follower of our leader. We numbered at that time four persons. Our growth has been slow but sure; for we have found the true way, the true fold and the Good Shepherd.— C. B. KINGSTON, N. Y.

AFTER fourteen years of invalidism, and trying no less than twenty-five physicians, I was persuaded to try Christian Science as a last resort.

From the first treatment and explanation I began to improve. At once I grasped the thought of Truth and Love. It seemed something satisfying,—that for which I had been searching for many years.

It is now almost four years since the old things have been passing away and all is becoming new. I am always well and happy and working in my Father's vineyard. — L. C. H., CHICAGO, ILL.

DEAR EDITOR: — Just a word to say for the good *Journals* we are having. The "Mother's" words to the contributors were certainly most gracious, an encouragement to be taken by all.

The remark about "ill humor" and "hyperbolic tumor" was incisive. It is a valuable critique for all who desire to make the *Journal* what it was intended to be; the greatest of home magazines. Your Brother in Truth.—T. G. KERSHAW, TACOMA, WASH.

OMAHA, NEB., Oct. 12, 1895.

DEAR JOURNAL: — As illustrating the gratifying change of attitude, (which seems now upon us), of the churches of other denominations, towards those of our faith, in the granting of letters on behalf of those of their members who unite with us, the following may be of interest to your readers: —

"The Congregational Church of Omaha,

To the Christian Science Church of Omaha,

Greeting:

THIS CERTIFIES that _____ is a member in good and regular standing in the Congregational Church of Omaha, Nebraska. As such she is, at her own request, hereby dismissed, and affectionately recommended to the fellowship and care of the Christian Science Church of Omaha, Neb., and, when received by it, her membership with this Church will cease.

By vote of the Church,

Clerk."

R. C. H.

EDITOR'S TABLE.

DO we as Christian Scientists place due estimate upon our privileges? If we do, we should never for a single moment become discouraged. We are engaged in a grand and noble work, the work of leading mankind out of the darkness of woful conditions and wrong conceptions,—out of the “slough of despond” which would hold them in bondage to the law of sin, sickness and death,—into the glorious Light which comes from an understanding and demonstration of divine Truth.

Could there be a grander work? It is the only work worthy the name. We are thus living not for ourselves only, not for our own selfish advancement, but for our fellow mortals. Thus living we are obeying the great commandments to love God and the neighbor. This work is from the mighty standpoint of Principle, not person. We cripple our ability to love God and the neighbor in the measure in which we wrap our conceptions, and consequently our work, about with the graveclothes of personality.

As we work from the plane of God as universal, uniacting, uniform, unipotent Principle and man as the uni-idea of that Principle, we are working certainly, intelligently and with increasingly good results. This is our goal. That we have only reached the infantile steps is no evidence that we may not attain to the full stature of mature manhood. On the contrary, the fact that as infants we can demonstrate an infantile portion of divine Principle, is our assurance that we shall be able to demonstrate more and more as we prove ourselves more and more worthy.

We say mankind. And what is mankind? Mankind *en masse*? Yes! but what constitutes the *masse*? Individuals. Were there no individuals there would be no *masse*. Were there no units there would be no millions. How important then that we make not the mistake of looking out upon the world of humanity in bulk or in general, forgetting that it is the individual who needs our aid. Our work is of both kinds truly. There are phases of work which require only a general outlook, but even this is individual work. Each individual brought out of the darkness and chaos of mortal misconceptions, out of the sepulchre of sin, sickness and death, is a “soul saved,” a “sinner

redeemed." And what a mighty achievement to have saved just one "soul," to have redeemed just one "sinner."

Suppose each worker in the field should each year bring only one individual into a true understanding of Christian Science,—which means that the individual thus brought in would thereby himself become a worker and demonstrator of Truth,—think of the final result of that one conversion. We cannot now comprehend the full significance of that one "turning about" from error to Truth. It is multiplex in its operation, infinite in its reach,—a ratio of increase which would in time convert the whole world.

There are those (many we are glad to say) who are bringing hundreds into the fold annually instead of only one; but if *you* have brought in only one, you have done a mighty work. Let us bear sharply in mind that if there were no single numbers there would be no aggregate number. Let us bear constantly in mind the infinite importance of the real *I*, the real *you*. You, by virtue of your true self-hood,—that self-hood being the reflection of the one Mind which is God,—are an integral part of this great illimitable universe. If you are an integral part you are a necessary part. This means *you*; if it did not mean you it would not mean any one.

What a mighty revelation,—that which came to us through our text-book, Science and Health with Key to the Scriptures; to wit, that Principle and idea are one and inseparable! And yet how can it be otherwise? How simple, yet how profound! How inexplicable, yet how easily understood when the true sense of Being, of God and man, has been grasped! Principle and idea; Creator and created; Reflector and reflected; Father-Mother and children; God and His *image* and *likeness*; *male* and *female*; the Infinite and infinitesimal; the Supreme incorporeal Individuality and the individual; the One and the all, yet all one,—this is the Science of Being, the fact of creation, the actuality of existence, the reality of Life, and comprehends every fact, every potency, every thing.

It is by virtue of such an understanding of God, man, and creation that Christian Scientists (so far as they have grasped it) are able to heal the sick and destroy discord, are overcoming sin, bringing heaven to earth, doing the will of the Father and thereby fulfilling the Law and Prophets according to the teaching of the Master-Teacher.

And this work is individual. It is individual as to both giver and receiver.. The ego is the active thing. There is a large sense in which *you* are God's actor. He acts through his ideas, his children, his image and his likeness. It is only your false and perverted self through which he does not act.

The fact that in a single case you can demonstrate the power of God in healing sickness, that it is possible for you to bring *one* of your fellow beings into the understanding of Truth,—this fact is sufficient to spur you on to the greatest activity, and furnishes the ground work for future action. If the healing of one case of sickness, the conversion of one of your fellow beings, is of so great importance that it reaches out through endless *æons*, what a reward for your labor! What a rich and splendid crown for so small a cross! Is not such cross-bearing a mighty privilege? Who would not gladly, joyously take up such a cross? The very cross is itself a crown. Only deceptive mortal sense, the selfishness of lust and of pride, declare it to be a cross.

We have been thus far speaking of labor for others. Now how about ourselves? It is quite as important that one individual be saved, redeemed, as another. It is the *you* in any case. Hence in laboring to help others we are helping ourselves. It cannot be otherwise. This is the necessary effect of the Law of Love. So in working out my salvation I am aiding in working out yours, and you, in working out yours, are aiding in working out mine. How *selfishly unselfish* then is our work! I cannot help myself without helping you. You cannot help yourself without helping me. Then in the exact degree in which we are helping our brother we are helping ourselves; and in the exact degree in which we are helping ourselves we are helping our brother. This is true selfishness. We cannot be too selfish in this way. Can we afford to be less selfish than this? How we should rejoice in helping a brother when we meet with such reward!

Truth, God, is no respecter of persons. What is true along the line of brotherly love is true as well of the lowest (to human sense) of our fellow mortals as of the highest and grandest. The "turning about" of one of the most despised of God's children, the most repulsive, the most degraded, is equally as important individual work, as of the highest in the worldly sense. Nay, more so, for Jesus came to save the sinner rather than the righteous. The greater the depths of infamy and sin, of sor-

row and despair, the more glorious the result. Never shall we be true workers in Christ's vineyard, never full disciples of Truth until we grasp this conception of Christian Science and govern ourselves accordingly.

We rejoice to hear that in some places special work is done among the world's poor and lowly. We sincerely trust more of this work will be done. All need the Truth. The rich and selfish as well as the poor and selfish. But the greater the seeming human need, the greater should be the effort and the greater will be the reward. If the religion of Christ as taught in our text-book is not broad enough and deep enough to include all classes, the poor and despised as well as the rich and great, we are unable to understand its scope. If we did not believe, nay, if we did not *know* it to be the great, broad, practical religion of Christ Jesus, we should not follow it for a moment.

If the saving of one individual is of such momentous import, if so rich a crown is in store for this one effort, what must be the crown when the thousands shall have come as the result of similar effort?

What must be the crown of our beloved Leader and Teacher, who through thirty years of labor has already brought in her tens of thousands? Her labor thus far surpasses comprehension. Its future results, even numerically speaking, transcend all human estimate. How regal her cross; how resplendent her crown! What a glorious privilege to be sharers, in never so small a degree, of that cross and that crown!

OUR notice in the last *Journal* concerning the Church Manual was somewhat premature. We fully expected it would be out and ready for distribution before the *Journal* reached the field; but some errors crept in, and some changes have been made which have caused unavoidable delay. A little patience will therefore be necessary. In "due time" the Manual in its corrected and revised form will appear.

THERE were admitted to membership in the Mother Church on last communion day two hundred and thirty-three applicants. The total number of members mentioned in the May *Journal*, 1895, should have been 4,365. On July 7 last there were two hundred and forty-seven admitted, thus making the present total membership 4,845.

CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

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OUT OF THE FALSE INTO THE TRUE.

The Lesson of Christmas.

CAROL NORTON.

OUT of the discord of evil,
Into the peace of God's love ;
Out of the false and the seeming,
Into true joy from above.

Out of all earth fogs and sorrows,¹
Into the light of Love's face ;
Out of all sickness and yearning,
Into true health, strength and grace.

Out from all malice and hatred,
Into affection God-crowned ;
Out from the world with its glitter,
Into the bliss newly found.

Out of the shadow of matter,
Into the radiant One Mind ;
Out from the promptings of error,
Into the rest pure hearts find.

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Out from all lust and self-thinking,
 Into the Christ purity ;
 Out from all self-centered interest,
 Into Love's deep mystery.

Out from the senses' blind thralldom,
 Into the light of God's Day ;
 Out of mortality's selfhood,
 Into the one perfect Way.

Thus mounting daily, we conquer
 All that would stand in our way ;
 Learn the great lesson of meekness,
 And enter the eternal day.

Know that the Father is waiting,
 Ready to welcome His own ;
 Hear the glad voices of Angels ;
 Reap the good seed we have sown.

Seed sown in soil we make ready,
 Ready through thorn roads once trod,
 Now yielding their bountiful harvest,
 And garnered safe unto our God.

Thus living as taught by the Master,
 We enter our heaven on earth ;
 And our lives bear the fruits of the Spirit,
 That hallowed our loved Saviour's birth.

DURING the past year a faithful and energetic worker in and for Truth has placed copies of Science and Health with Key to the Scriptures in the following libraries :—

Cornell University, Ithaca, N. Y., Vassar College, Poughkeepsie, N. Y., Howard Memorial Library, New Orleans, La., The Imperial Public Library, St. Petersburg, Russia, The Library of the Imperial University, St. Petersburg, Russia, and the University Library, Christiania, Norway.

Thus the "Little Book" is finding its way into the world's literature and leavening it with its healing thought. The example set by this Scientist may well be followed by others.

“MALICIOUS ANIMAL MAGNETISM.”

JOHN F. LINSKOTT.

ALL that has real existence emanates from the One Spirit, which is Principle, source or origin of existence.

Man's real individuality is a reflection of Spirit, and is spiritual and perfect now, and his only real existence. The physical body and intellect is an imitation of God's man governed by Divine intelligence, and never had an origin or real existence. Temporal things never have origin. They have a beginning only in belief, and for that reason must have an end. That which emanates from Divine Principle never had a beginning and therefore will never have an end. The mortal, finite, material sense of the human being is what makes for him a material universe and a so-called physical man.

Whence comes to human consciousness this incarnation of evil? It is best answered by asking another question. Whence comes the incarnated ignorance of music or mathematics? We are never told in Scripture where evil came from. Jesus did not tell us; but he said to those splendid physical and intellectual scribes and Pharisees, who disputed the doctrine Spirit had revealed to him: “Ye are from beneath; I am from above: Ye are of this world; I am not of this world. . . . I speak that which I have seen with my Father: ye do that which ye have seen with your father. . . . But now ye seek to kill me, a man that hath told you the truth. . . . Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.”—John viii.

Here we see that Jesus is authority in this absolute division and classification. What he designates as murderer, devil, liar, Christian Science has termed “Malicious Animal

Magnetism." The new name for Satan, as Christian Science is a new name for Christianity.

The Creator — the Eternal Good — never created a man that could be ruled by evil. The offspring of light is ever absolutely a manifestation of light only, and the manifestation of darkness is the realm of human ignorance, which can no more mingle with light than physical darkness can mingle with physical light. One is the wisdom of mortal man, the other is the wisdom of the Infinite Mind that was in Christ Jesus, and they are opposites. Study 1. Cor. 2.

These opposites were defined by Jesus as a house (consciousness) divided against itself.— Mark 3 : 22–30. It was manifest in the Israelites' idea of God as both good and evil, that he expressed both joy and sorrow, peace and perplexity, life and death. Whence came this false sense of Deity? It came from the ape of God — the counterfeit image, or mirage; that which seems and is not. This is what we call "Malicious Animal Magnetism." All the philosophies about God and man from Pathagoras, Socrates and Plato to Emerson, to-day have the trail of the serpent in them, for the reason that human intellect is not classified and understood as temporal, negative, nothing.

Jesus said, "If your eye is single," if you spiritually discern Christ and understand sin as a false sense, "then your whole body shall be full of light." This is the action of Spirit. It is the "Christ in you, the hope of glory." It is "the kingdom of God," the "glory, majesty, dominion, and power" of Good. To obey Christian Science and seek first this governing Principle as he demonstrated it in healing the sick and sinning, is Christian Science work, or salvation from sin by the obedience and demonstration of the First Great Commandment. To do this we deny self, or lose self in this obedient service. It is only thus Divine healing is accomplished. To use human will and intellect in healing is malpractise or mesmerism. Any other attitude of thought of one toward another than the new commandment Jesus gave, is mental malpractise, or a crime in Christian Science. "Whosoever hateth his brother is a murderer." And who-

soever seeks the control of another's thought, unsought is a mesmerist.

The mortal, carnal, material sense of a human being is enmity against Good — is not subject to Good, because it is evil. It loves its own, and disputes every moment for possession and control, expressing passion, depraved appetite, fear, pride, envy, death, hatred, and revenge, or selfishness. It has no intelligence to govern the human body if it gains possession of it. It is called "the sea," that changes with the different currents of the winds. The only hopeful thing about this false sense of a false self-hood is that it is death to itself, has no life, existence or power. It is simply the absence of Life, Truth, Love, but claiming to be wiser than God, says to mortal sense "God doth know that in the day ye eat thereof your eyes shall be opened, and ye shall be as gods, knowing good and evil." Gen. 3 : 5. Then proceeds to prove it by the pleasures and pains of these false senses called good and evil, and both unknown to Good. M. A. M. is the universal adversary and foe of humanity, and the acuser and excuser in the ranks of all mankind. It suggests all forms of evil, and then suggests the sense that justifies the one who voices the error.

The ultimate of this subtle serpent-charm is the deification of self, which is anti-Christ, or in place of Christ.

Paul presents it clearly in Second Thessalonians, 2 : 3 — 4 : "Let no man deceive you by any means : for that day shall not come, except there comes a falling away first, and that man of sin be revealed, the son of perdition ; who opposeth and exalteth himself above all that is called God, or that is worshipped ; so that he as God sitteth in the temple of God, shewing himself that he is God." It is helpful to study this whole chapter.

God is infinite, impersonal Good. Evil is the counterfeit. God's man is the wheat ; the false sense of man is the tare. They both grow together until the false sense reaches its limitations, then the wheat alone remains — the tare is burned, — goes out before the radiance of light. The more we think of the lessons of Jesus the clearer we see his reason for say-

ing, "If any man would come after me, let him deny himself, and take up his cross daily and follow me. For whosoever will save his life (as it is to his sense) shall lose it; but whosoever will lose his life for my sake (Good sense) the same shall save it."

I have said enough to show the distance between what we are in our own personal sense to-day, and what we are in the Eternal sense of infinite Life and Truth. I wonder why I have said this much when it has been so much better said in Science and Health with key to the Scriptures, by its anointed author, the Rev. Mary Baker Eddy. She was the first since the Messiah, and with the same courage, to uncover the works of darkness, that place "evil for good" and "good for evil."

What a flood of light has been reflected upon the Holy Scriptures through her, and that Book, which is revolutionizing the theology of Christendom, and bringing it into a unity of understanding of Scripture — both in the literal and spiritual sense. "Until all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man unto the measure of the stature of the fulness of Christ."

The life-practise of Christian Science in the denial of self, is cultivating purity to antidote impurity; humility to antidote egotism and pride, honesty to outgrow envy and deceit, Love and patience to neutralize hate and unrest; that the spirit of truth be not quenched, and "he whose right it is shall reign."

If passion, pride, fear, envy, deceit, hatred, or revenge are given the right of way in consciousness, then this false self becomes a storm center for the directed action of the suppositional mind, which we call M. A. M., and we cannot come out from this iniquity until we have paid the uttermost farthing. Thus we must watch. The foe within gathers force in belief from the universal adversary without. Our ever present help in time of such trouble is the action of Infinite Mind as it was manifest in Jesus. The "Lo, I am with you always." *All-ways*, or as Peter says in 2 Pet. 1:19, "A more sure word of prophesy, whereunto ye do well

that you take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."

{ It is helpful for us to know that men shall give account of every "idle word" they speak. It is a seed of error like thistle seed, reproducing abundantly, and the mortal who thus acts under the impulse of evil is only heaping up wrath that some day will confront him as a mountain of error to be overcome, and this should make us careful.

This inevitable law, that "God is not mocked" and "whatsoever a man soweth that shall he also reap" gives a clarion tone to the imperial command of our Master to "Watch" as a porter who opens only to his master.

If we obey the first great commandment, which includes all the lesser ones, we will keep open the door for Christ which no man can shut. We will receive only that which is good, and we will not "sow our field with mingled seed." (Then we can reflect to human consciousness only the goodness of Good.) We will constantly reap where we have not sown, and have Life more abundantly. "Which is His body, the fulness of him that filleth all in all." Then we are in "the First Church of Christ, Scientist," and the church is in us, in the letter, and, "the spirit of Truth," and the fruits of Christian Science will be manifest in mighty works. Humanity may be slow to recognize Science and Health as a revelation of Christ by one whom God has chosen. As her students, we have had the proof. We have seen her stand alone with the everlasting arms around her, when we could not see her as we do now. She is our example in losing self in a holy cause that bestows only blessings upon a needy world. Let Christian Science embrace us as it has our Leader. Some have made the mistake of attempting to embrace Christian Science.

The eternal purpose of Love is known as such only when we make a full surrender of self, and are baptized with its glory. Then day by day Love's kingdom will come in the constantly increasing sense of God's man, and the decreasing sense of our false selfhood, and all questions of the origin of

evil will be answered by the stilling, gentle voice, that Love is all in all and besides Love there is nothing else. Love and loveliness is the creator and its creation. Love is absolute Principle ; loving is the absolute rule ; salvation from every other sense than love an absolute result.

A RELIC OF THE PAST.

ALEXANDER WELLS, an old citizen of our neighboring town of Wellsville, Ohio, has in his possession a copy of an interesting and novel document issued by the school board of the town of Lancaster, this State, in 1828. The question of steam railroads was then in its incipient stages of agitation, and a club of young men had been formed for the purpose of discussing the points at issue, and desired the use of the schoolhouse for purposes of debate. This was looked upon by the members of the school board as an innovation bordering upon sacrilege, as indicated by the reply of the body to the request, which is the document in the possession of Mr. Wells. It reads as follows :

“You are welcome to the use of the schoolhouse to debate all proper questions in, but such things as railroads and telegraphs are impossibilities and rank infidelity. There is nothing in the word of God about them. If God had designed that his intelligent creatures should travel at the frightful speed of fifteen miles an hour, by steam, He would have clearly foretold through His holy prophets.

It is a device of Satan to lead immortal souls down to hell.”

Such sentiments possibly reflected the feeling to some extent in the days of sixty-five years ago, but they sound strangely at the present time when the “device of Satan” is daily carrying people over the land at the rate of sixty or seventy miles an hour. The world has progressed somewhat since 1828. — *American Tyler, Chicago.*

TRUTH needs no flowers of speech.— *Pope.*

CHRISTIAN SCIENCE AND HUMAN INTELLECT.

JESSIE C. CHAMBERLIN.

THE question is often asked, why do not the thinkers of the age who seem to be so earnestly seeking higher things, the writers, the preachers, the natural scientists, who in so many ways seem to prophesy of Christian Science, and almost point to it with the finger of an unconscious John the Baptist, perceive and follow this demonstrable Truth?

Now all questions are answered by Science and Health with Key to the Scriptures, and Mrs. Eddy's other works. Divine Science brings the full revelation of Love, and, as such, it must be complete and perfect, meeting every need. So each one finds his questionings satisfied by daily reading and demonstration of Science, and these fragmentary ideas are offered only as a personal thought-experience, of possible value to those who halt on the ground of this question before seeking for themselves. Out of the keen suffering which came from the contempt of especially brilliant, intellectual friends for Metaphysical Healing, — thinly veiled in its expression by personal regard, — have arisen certain trains of thought. These have connected themselves with the past history of men's research for Truth; for it is the past formulations of thought which each generation absorbs more or less with mother-milk, and which argues against the contradictory Truth of an absolute Science.

Human explanations of Revelation have had a mighty power over men, because they have claimed mighty authority. This is Theology. Human explanations of life and the universe, apart from Revelation, have had almost as powerful a hold on humanity. This is philosophy. It would seem that theology had been worsted by philosophy in history,

for theology has clung fast to superstition; while philosophy has gradually grown bolder, and, grasping natural science, logic, and metaphysics by the hand, has set up Revelation as a target which must stand or fall according to whether or not natural reason and discovery can pierce it. To begin with, philosophy timidly called on church for sanction. Now, in fearless criticism, it passes judgment on church and creed. So it would seem to be the controlling thought, representing the *resumé* of human thinking, and claiming all material knowledge, so far as discovered. Certainly it is true, that ages have been dominated by some great philosophic theory, and literature, art, and even theology of these periods have but re-echoed the same thoughts.

Christian Science as Metaphysics falls directly under the criticism of philosophy. It is easy to perceive why human creed and dogma should reject it, but not so easy to see why human reason, that claims continual progress, should not see in it the ultimatum of all research. The fact is, Christian Science does not grow out of any past system of thought. Because of its perfection it stands detached, like a sphere, from all its surroundings. Imagining that human intellect was the soil, we can see how it would understand its own plants and flowers, differing from each other, but composed of the same elements. But how could it understand a flower that had its roots in the sky and blossomed earthward, even though of the same form as the earth plants?

Human thought has ever had some sort of theory about itself to answer its question, "What am I?". The Greek regarded man more as a part of external nature, and reasoned from that standpoint. Jesus chemicalized the world of thought on this point by announcing the warfare between flesh and Spirit. The physical beauty and harmony of the Greek has never been reattained, because the new element of Christianity which rent man from the dust has never ceased to ferment and disturb the material peace of humanity. This was symbolized by the Pharisees' complaint against Jesus for plucking the ears of corn on the Sabbath. What he really broke was not the Sabbath, but their

material sense of rest. Unwilling to accept the fact of Spirit as the only reality, yet the new spiritual element which had entered human consciousness with Christianity could not be rejected; and man began striving to reconcile Spirit with matter, holding to both as real and rational. A nobler reason than this was the craving man has ever shown for an absolute and systematic statement of Truth, which is to be found in Christian Science.

The Greek philosophies seemed to supply this need to the early theologians, who were almost as much disciples of Plato, as of Jesus. When Luther dethroned the church, as a material institution, and enthroned the Bible, the philosophic thought became more original and strove to reconcile Plato and Aristotle with Protestantism. Some of these minor philosophers were very naïve. Being face to face with the fact that God was Spirit and infinite, no element could be discovered out of which to create matter; so one of these states frankly and unequivocally *that the material universe was made out of nothing*. Another one of this group, Boehme, was a naturalistic Theosophist, and accounted for the dilemma in a most conclusive manner by stating that there is a natural contradiction in God Himself which makes evil as much a part of Him as good!

Modern Philosophy, however, soon ceased to include revelation as a phenomenon from which to reason, and set about building a house wholly with human hands. It found man, not self-unconscious in unbroken pantheism, like the Greek, but claiming a mysterious spiritual entity called "a soul." Descartes disposed of this soul in the pineal gland of the head. Locke declared it was all sensation and we could know nothing except through sensation. This philosophy darkened the art and morals of his age. Berkeley, following on the same line of reason, said that matter itself was only sensation and nothing apart from the mind that conceives it. Hume, carrying on the same premise to its logical conclusion, reasoned that the mind which knows the sensation is in itself a "bundle of sensations," and man was reduced to dust, "without hope and without God."

It would seem that mortal mind had committed a definite suicide with this; but it only took a long breath and emitted — Kant! Just as the physiologist is continually finding new intricacies in the human organism, so the psychologist unrolls further and further the inner thoughts from unconscious mortal mind. After bacteria, what? we ask; and after German Philosophy, what? The microscope says the body is a walking menagerie, and philosophy finds mortal mind a Noah's ark of astounding dimensions, out of which the most contradictory and absurd forms of thought emerge. Kant finds a "spiritual" element in consciousness underived from sensation. This "spiritual" element is nothing more than the universal intuition in regard to time and space. This is "soul," according to Kant, and it is amusing to see what a Babel tower is built on so small a foundation. In 1781 he shut the door on Divine Science by asserting: "Metaphysics as *a priori* science of the supersensible is impossible." No man perhaps has ever made more powerful laws against the possibility of man's knowing actual Truth. This century is bound up hand and foot by the webs thus woven, for human intellect has bowed at the feet of the "Critique of Human Reason." Fichte, Hegel and others have built huge systems on this foundation, and now when these show signs of falling, the cry of the philosopher is, "Back to Kant!"

Mortal thought has accepted unconsciously the verdict of these mental legislators, and repeats automatically: there are certain things man can know, and certain things he cannot. So humanity stupefies itself with agnosticism, and when the actual voice of living Truth speaks, it answers sleepily, "I know you are only a phase of human belief, partly true and partly false."

In regard to religious thought, we see it branching in three directions. Protestantism was but middle ground, for progressive thought was not long content to worship a material book, *per se*, any more than a material church. There is a decided movement back to Roman Catholicism, i. e. blind credulity in the confessedly unnatural; another,

toward "rationality," the attempt to reconcile revelation with the evidences of matter; a third, toward the pure spirituality of Christian Science, which supports and sustains all good that has ever been manifested by an eternal foundation of Divine reason. The motive of the retrogression may be fear to meet and grapple with the immense problems of the day; that of the second, a strong belief in the material senses; that of the third, a longing for the Infinite, resulting from a great weariness with all human experience.

The wonder is that those rationalistic thinkers of the second class, who seem to be reaching so eagerly toward a scientific basis for Scripture, should not perceive Christian Science. Theology, unless too thick-skinned with conservatism, is trembling at the edicts of natural science and philosophy. It grips the Bible nervously, but those precious instances of spiritual consciousness, called miracles, are dropping through its fingers to the ground. What will hold the priceless words together when the firing of material reasoning is done? But here step in Theosophy and Spiritualism, as pretended witnesses to the spiritual, claiming new evidences for the supersensible. Spiritualism professes to commune with Spirit through physical sense. Theosophy attaches itself to old roots of thought, and includes all religions and philosophies in one contradiction, so huge that it seems to harmonize all lesser sophistries; i. e., that evil and good are parts of one system and God includes all. These theories have crept into advanced theological thought, and lead men to think that, through these psychical and philosophic discoveries, the human senses will at length come to support revelation; not that further revelation will utterly contradict the evidence and reason of the senses, as it did through Jesus.

This belief that there are gleams of Truth in all human systems which must be sought out and separated from error by each individual for themselves, is one of the great mistakes that holds human intellect. If Truth is not a unit, One absolute and inseparable, it is not God. A drop of the

ocean contains all the elements of the ocean; — so the smallest perception of the one and entire Truth is a true perception, for, however tiny it be, it contains nothing but Truth, and the unity of Truth. On the contrary, a single element of water mingled with the elements of earth is not water at all, nor will it become water by being separated from earth. Because Truth is and ever has been omnipresent, it would be impossible for man to think and not embody some element of what is true. But even if these elements were distinguished and absolutely freed from surrounding error, (which would be impossible to mortal mind) — Truth itself would be reflected in none of them. "Principle is not to be found in fragmentary ideas." (Science and Health, p. 198, line 3). "Absolute Truth only is true," (Science and Health, 238-22). This unity of Truth, which is God, proves itself by its power. What these scattered elements of Truth in creed and philosophy have never done, and never can do, Christian Science *does*. Human intellect, accustomed to sit on a throne of judgment and review the world thought, saying this may be true and that not, is astounded by a system that claims to be not only true, but Truth. "Such assertions are not allowed in my realm," says Intellect. "Here in this nineteenth century of progress we will have no dogma, except for ridicule. We propose to take from you what we like, but we discern that very many of the assertions you make are not original. Even from Jesus of Nazareth we must take that claim, for his moral teachings had already been voiced by pagan Philosophers. We dissect you and find that the statements 'God is All'; 'God is Good,' etc., have been made centuries ago. All we can perceive that is new in this system is the application of these facts to the treatment of disease."

Now it is the unity of Science and Health, which is its Truth and its power, and to which this material analysis of intellect is blind. To return to the simile before used: suppose water had never been known or seen, and suddenly some one should discover the exact combination of gases which make it, and which proved correct. Suppose all the

world had felt the need, and was seeking this recipe, and the learned chemists who had spent their lives in research should take the new discovery, and say, "Why, there is nothing new or worthy of remark in this recipe! We have had hydrogen and used it for years. Oxygen is also well known to us. The only surprising thing is that any one should claim that these long discovered elements should have effects attributed to water."

"But it does have the effect of water. It cleanses us; it satisfies our thirst," those who tried the recipe might insist.

"We don't need to try it," the chemists would reply, "because our learning shows us at once the absurdity. We believe there is water in everything, earth, and air, and fire; and it is possible that sometime men may be wise enough to separate it from the surrounding elements."

The philosopher, Bacon, voiced a fact when he said that men did not really love Truth, for to find it would be to stop all speculation. Students of Divine Science know that when the human will has once held its voice and listened to the Absolute, then, and then only, will the inflood of pure thought satisfy the human intellect itself, and open its eyes to an infinite world, not for speculation, but for investigation and possession.

Along beside this history of human thought which has been lightly touched on, there has run a humble little thread of real spiritual experience down through the ages, which, like a rill of pure water, has fed "the oldness of the letter" with drops of spirituality, and kept the Bible alive. This must have been so, or we would never have had the consciousness which discovered Christian Science. At times this spiritual light has been bright enough to sway all human thought with some ray of Reality, and thousands have died gladly for Principle. At other times it must have been hidden by peasants in their cottages, by women in their hearts. Individually, we can trace back a chain of thought, — certain prayers, certain experiences, — which, the day we read Science and Health, suddenly joined connection with

the everlasting fibers of the universe. This is an unwritten history, unrecognized by human science or philosophy, that has softened and furrowed the human heart for the reception of Truth. Only hearts so prepared are good ground for the seed.

Frequently, a great preacher or poet will utter something that will cause those slightly acquainted with the subject to say, "How near he is to Christian Science?" Yes, near, may be, but on how different a foundation! The man of large intellect sometimes reasons himself out of self and is freed for an aerial flight. In this balloon ascension, he may approach for a moment the mountain-peaks of reality, and announce their existence. But the material is still real to him, and he is attracted back to it, with nothing gained except the increased hope to wing his steps. He may be even further away than the one who is proving through prosaic and painful experience the unreality of the mortal. There is no reasoning so deep and true as that drawn from patient and unpoetical living. Such reasoners seize eagerly of the fruits of Science, while the philosophers are dissecting its roots, and comparing them with their own theories as to what correct roots should be.

When the phenomena of Christian Science are more generally recognized, human thought will stop aghast. It will recast its categories, and search its tomes in vain to find a precedent or explanation. It will find nowhere, except in the Scriptures, an account of the consciousness, the man, which Spirit is now beginning to bring out through this Truth. Spiritualism, Theosophy, and Mesmerism, blind the eyes of the world by seeming to establish a basis in the material senses for these manifestations of life and character. Their day, however, will soon be over. Human intellect will perceive its own lack. Mind is eternally concrete and not abstract. Mortal thought, studying itself, swells with its own vacancy, and the more it knows of itself, the further from Truth it is, because its only fact is nothingness. Finally it must explode with its own emptiness, or rather, the pressure of omnipresent Reality will crush it, and like

the dragon of the Fairy Queen, there will be nothing left. Then those who have been watching its development will turn to lean on the substance of Understanding, and begin to unlearn their laborious consciousness of matter. Like the Samaritan woman, human intellect will tire of its five husbands, its five material senses, tire of drawing water that quenches not thirst, and at last will recognize a divine visitant in the Truth who again stops to drink at its well, that she may give the Eternal in return.

ANOTHER Christian Science church has been erected and dedicated to the Cause of Truth. Its locus is in the large and important city of St. Louis. Its erection is the result, in part at least, of the labors of Mrs. Julia Field-King, aided by her faithful band of students. The church and ground on which it stands cost \$28,000. It is situated on Pine street between Twenty-seventh and Twenty-eighth streets. The dedication exercises occurred on Sunday, November 10th. *The St. Louis Globe-Democrat* says, it is "a handsomely proportioned stone edifice, with interior decorations exceedingly graceful and harmonious. . . . On one side the church, in old English letters, are the words of St. Paul, 'The law of the spirit in Christ Jesus hath made me free,' while on the other, the west side, stands with equal prominence the enunciation of Mrs. Eddy, 'The best sermon is the preaching of Truth and its demonstration through the destruction of sin, sickness and death.' In the back of the church are the words of Jesus, 'Ye shall know the truth, and the truth shall make you free.' There is no pulpit in the church, for expounding is apart from its mode of worship. Instead of the pulpit are two lecturns, behind which stand the 'readers,' as they are called, a man and a woman, who read alternately from the Bible and the book by Mary Baker Eddy. Yesterday the reading of the Bible came first. The readers were Rev. L. P. Norcross, C. S. B., of Denver, Colorado, and Rev. Ruth B. Ewing, C. S. D., of Chicago, assisted by Mrs. Julia Field-King, M. D., C. S. D., formerly of Boston, who organized the church in this city."

Among the other interesting and impressive exercises was the reading of a telegram from the Rev. Mary Baker Eddy as follows, "I send my hearty congratulations and a Godspeed to you and your dear church."

This is another notable event in the history of our Cause and is additional evidence that the good work is going rapidly and successfully on.

A PHYSICIAN'S VIEWS.

A. A. SULCER, M. D. C. S.

SINCE becoming a student of Christian Science it has been my observation, with few exceptions, that among the most liberal, interested and rational people with whom I converse or have correspondence upon the subject, outside of Science, are members of the medical fraternity; especially those whose minds have been broadened and matured by years of experience in their profession. The exceptions, however, have been radically reversed when I have happened to come in contact with an ecclesiastic. Many of them manifest such boundless self-confidence and positiveness of judgment, such imperious disregard for opinions outside their own range of thought and knowledge as to imply their inward belief in the maxim of the egotist — “Difference from me is the measure of absurdity.”

In the discussions of the merits of Christian Science practise with my medical brethren, it is my aim always to impart its principles to them in their purity, and they have displayed a spirit of fraternity and commendable liberality concerning them. As I have now been practising Christian Science long enough, I am supposed by my confrères to be legally qualified to judge whether it is of the pure sort. It was purified and refined in the mental laboratory of its Discoverer and Founder long before it was recommended for general use, and under divine guidance burnished into splendor. And let us be ever watchful and guarded against any contamination from spurious imitations, under whatsoever fashionable garb they may come, as we would quarantine against a deadly infection. Not only should we protect ourselves against the false, but the true teaching should be followed with strict adherence to the rules laid down by our Leader and Guide, never deviating therefrom. If the temptation to experiment ever presents itself it would be well to

recall to memory the history of the foolish adventurer in the Arabian tale, who, when as he was bidden, anointed one of his eyes with the contents of the magical box and all the riches of the earth, however widely dispersed, however sacredly concealed became visible to him; but, when in reckless defiance of solemn warnings from the dervise, he tried the experiment on both eyes, he was struck with blindness.

The Rev. Mary Baker Eddy has given to the world something more than an enchanted elixir, and if used according to Principle and Rule, it will open blind eyes to the marvelous splendors of that realm of spiritual harmony where Love is law and Christ is King.

It has not been my purpose to try to write an article for the *Journal*, but to give to its readers a few beautiful extracts gleaned from correspondence with an intimate medical friend with whom I was at one time, years ago, associated in the practise of medicine. The doctor is a man of high professional attainment and enjoys a lucrative practise among the best people in the community where he resides. Some of the references are so personal to myself that it is with exceeding delicacy that I submit them for publication, and it is only through the solicitations of dear friends and with the cordial consent of the author, that I do so.

In reply to my first letter the doctor writes:—

“I received your welcome letter a short time ago, and wanted to answer it at once, but have kept thinking that I could do so better some other time, and so it has gone until now, and to-day I feel that I must write you. It was something of a surprise to me to learn through your letter that you had embraced Christian Science. I am glad that you find happiness in it, and wish you success in your new field of thought. It must require deep conviction as well as courage and independence to take such a stand. The Science is not altogether new to me, I having read Mrs. Eddy's book ten years ago. I believe much of its teaching, though at first sight it seems shocking and incongruous. Still I do not devote myself to the practise of its principles so as to

get all the good from it I should. I know that I need to take the lectures and shall do so the first favorable opportunity."

Again he writes: "Your last letter was received a few days ago and eagerly read. Nothing does me more good than your letters, telling me of your life and thoughts in the new role of Christian Science. I receive the Journals regularly now, and enjoy them much. Accept my thanks for your kindness. While I am not a very good scientist I feel that its promulgation is probably doing more than anything else in the way of opening the eyes of the world to the light of real scientific truth. Would that I were imbued with its pure principles as you are, for I believe it would make me a better and happier man. Your solution of the problem of life, based on the science of Being, as interpreted through Christian Science is exceedingly interesting. I know there ought not to be any sorrow or trouble here now, and there would not be if we were of the right mind. I can realize this when I am writing to you, but at other times the clouds seem so dark, the gloom so impenetrable, that I feel like giving up the battle. What I most need, I think, is faith; it seems that I have not so much as a grain of mustard seed. I believe I could live twenty-five years longer if I were in possession of your state of mind. Write me soon and long. Your letters do me more good than anything else in the world."

Again he writes: "I am in receipt of your excellent letter. Was glad to see the old familiar hand on the envelope once more, and when I opened it and read the words of one so peaceful and happy I only wished that no disturbing cause might ever be able to distract or turn you aside from that beautiful path so strewn with flowers. Doctor, what a revelation to me and to you is your conversion, and such a conversion! demonstrated by mighty works, confounding the wicked and those who know not the true God. You are right, selfishness is the cause of all our trouble. Real happiness can only be attained by unselfishly working for the happiness of others. But how can you ever expect to open

the eyes of the world to the truths of Christian Science when mankind are so absorbed in the almighty dollar? It stands in the way of all kinds of religious practise. I believe the philosophical doctrines of the Scientists with all my heart. I believe there is good in all things if we could only open our eyes to the truth of it. God is in everything if He is all, only He is not recognized, and that is the reason the world is lost. Oh! how truly we need that the scales fall from our eyes. I am trying hard to get my own eyes open. Would that I could begin to practise these great precepts. The recital of your last case would make some people smile, and of course they would say it is all bosh; but I like to hear of those things; I know they are real, and I want to see such demonstrations become common until the truth stands out so plainly that all may understand. It gives me courage because of your firm adherence to these principles. I feel it more and more every day that we have nothing in our therapeutics to compare with Christian Science treatment. Don't fail to write me much of your experience, every word carries conviction with it."

Again he writes: "I received your splendid letter a few days ago, and it seemed like meeting an old friend. I am glad to know that you still abide in the great Principle. You cannot realize how it helps me to read your letters and hear you speak those burning words of Wisdom that I love so much. Oh! how I wish I could be born again, born from above, and live in that great ocean of Truth and Love which gives the only freedom and happiness creatures can enjoy. I feel that I am sometimes near the Kingdom, and for a moment enabled to catch a fleeting view of the beauties thereof, and then the veil is drawn or blown before me and the vision ends. Why can I not enter and abide? Mortal sense still blinds and turns me aside from the life that is real. If we could only look at the good how much it would bless us and all those we influence. I read your letters over and over and they help me much. Go on and give me more of your great words of Wisdom. I waited long for your last letter and hope I shall not wait so long for the next."

Again he writes: "Your most welcome letter was received yesterday. It does me a world of good to know that you are still working successfully in your new field, a success attained without any sacrifice of integrity or pride of character; and that is the only true success. I am watching the results of your work with much interest. I feel that if you can demonstrate Christian Science to my satisfaction that I will be saved and made as happy as you are; happy and may be able to open the eyes of many who are yet to find this same Truth, that has so long been hidden, as it were, in the bottom of a well; and yet how easily found when we come to look for it aright. Doctor, you have gone so far before me and away from me that I can hardly see you. I cannot reach with my comprehension into the great heights and depths to which you have attained in this wonderful and ever-expanding Truth. My sympathy and love go out to you, and I weep tears of joy at the blessedness of your glorious victories. How little we know the influence we have with others! It is wonderful; yes, we are truly 'our brothers' keeper.' I am busy these days with my practise, but much of it is deception, I know as well as you, but what can I do else? My surroundings are different from yours and my faith less. I seem still to be in darkness, though earnestly seeking the light, trusting the way may grow brighter and the skies clearer, until I can see the heavens as they really are."

NOTICE.

If those who receive imperfectly bound books will return them to me, I shall be glad to replace them. Let them be returned promptly, and others will be promptly sent.

E. J. FOSTER EDDY, M. D. C. S. D., Publisher.

P. S. This notice does not mean that old, worn out books are to be returned, but only those that are imperfectly bound when first sent out. Do not return any more of your worn out copies.

E. J. FOSTER EDDY, Publisher. .

AN ILLUSTRATION OF TRUTH'S POWER.

A. P. D.

I HAVE been asked to chronicle for the Journal an experience of the *power* of Truth.

My business has to do with iron furnaces, commonly known as blast furnaces, in which iron ore is smelted and purified. These furnaces are cylindrical in shape, sixty to eighty feet in height and twelve to twenty feet in diameter. The melting point is near the bottom of the furnace where a blast of heated air is introduced at great pressure. As the melting process takes place the iron goes to the bottom and the dross, or slag, being lighter, rises to the top of the molten mass. After this separation the iron and slag are tapped off. The operation goes on unceasingly day and night the furnace being kept full of fuel and ore, clear to the top. The blast is stopped only when the machinery needs repairing, or for lack of materials.

Sometimes, when stopped for an unusual length of time, or under other so-called adverse conditions, the mass of molten iron and partly fused material begins to cool off, and this is considered a very serious state of affairs. In the furnaceman's language, "the furnace is chilled." At times the mass becomes so much cooled as to be set and hard, and explosive blasting is resorted to in order to remove the material.

The manager in charge of a certain furnace had written me that they had been obliged to stop for want of fuel and ore. The furnace had been "banked," that is, it was still full of material and the fire was being held, with the expectation of shortly resuming operations.

Three weeks later I heard that the furnace was "chilled," — "practically ruined" — was the verdict.

I was away from home on a business trip at the time and found that by taking an afternoon train I could stop two or three hours at the place where the furnace is located, and go on at midnight to meet an appointment the next day.

During the afternoon on the train I read much from our text-book, Science and Health, and rose to a clearer view of the grand verities of Being revealed therein. For several

months previous I had been under the stress of circumstances in my business affairs as never before, and had been learning a little of the practical value of Christian Science, as showing the way in which we may take hold on Truth and be healed of all our dis-eases. As the afternoon and evening wore on I found myself thinking a good deal of that "chilled" furnace. While I was not its owner, nor part owner, its operation was closely connected with my business affairs, and I desired to see it running regularly. As I read from the book and saw more and more clearly the basis from which it is written, namely, the superiority of spiritual power over physical force, it began to dawn on my thought that even such an apparently impregnable condition of matter as a "chilled" furnace must yield to the understanding of the omnipotence of Spirit. I cannot say that I was prepared for what followed; I do not think that I had more than a faint perception of the grand fact.

I reached my destination on time and found the manager waiting. He asked me almost immediately to go over to the furnace. I was surprised at his request as I am not a practical furnaceman and could not be expected to make any valuable suggestions looking towards relief. We drove over and found the men working in every way they knew in the effort to cut away the chilled mass, and get it to melting. The manager expressed much discouragement at the prospect and said that he thought it would take at least a month to meet the chill, that the expense would be very heavy, and a dead loss, and that even if they succeeded, the furnace would not be fit to operate without extensive repairs. He said that they might fail to get the iron to melting and in that case could only dig out the material, and blast it with dynamite, which would greatly injure the furnace.

✓ Mortal man acknowledged himself as completely at the mercy of matter.

✓ There was no encouragement to be found in matter, and, as I have been taught to do, I denied the evidence of the material senses, and held as best I knew to the great fact revealed in Christian Science that the *very opposite* of sense testimony is true. I declared silently that matter could not subjugate man, that its claim of being *substance* was false, that it had no power to obstruct, dominate or injure, — and so on. As nearly as I can now remember I did this not so much with the expectation

of making a demonstration, as for my own protection, — I mean the protection of my consciousness of the Truth. I had been for many hours resting in the Assurance, and with an almost triumphant sense of the omnipotence of Spirit, and there was a picture of the claim of the supremacy of matter which must be denied.

We stayed at the furnace probably half an hour, drove back to the depot, and I took my train. The next night I stopped at the same place for a few hours and went again to the furnace, this time alone. There was a marked improvement. They were getting more slag, not from the regular opening, but several feet lower than on the preceding night. I stayed about an hour, again declaring the Truth, to the best of my understanding.

The two evenings to which I have referred were those of Wednesday and Thursday. I received a letter from the manager written the Saturday following in which he said that the furnace was getting along nicely and that he then thought it would be cleaned out in about two weeks, but that it would then be necessary to go out of blast and put in a new lining in the lower part.

He wrote four days later that the furnace was "all right again" and that the first iron had come from the bottom the afternoon of the day he wrote. The furnace continued to run, and a few days later he wrote that it could undoubtedly run a year longer without any repairs.

Notwithstanding the incredulity of mortal mind I am convinced that the Truth, as revealed in Christian Science, feeble as was my understanding of it, was the influence that brought about the remarkable and unexpected change described.

A LESSON FROM THE METRONOME.

H. L. B.

ONE day this week our young daughter came home from her music lesson with a metronome. (For the benefit of some who may be as ignorant as I was, let me say the metronome is a small machine for indicating the correct time and speed at which a musical composition should be played. It ticks by clock work and rings a tiny bell at regular intervals thus "marking time" for the musical student.) All that evening it amused us and gave promise of being a valuable assistant. But the next morning after our young woman had been at the

piano a few moments I heard vexed exclamations. As I went to her assistance she cried "Oh, Mamma, I *can't* play with this thing! It *won't* come out right!"

Conscious of superior knowledge, I attempted to show her how it should be done, but speedily found myself in her dilemma. While I counted one, two, three, four; one, two, three, four; my monitor had marked one, two, three, four; one, two, three, four; one, two. Again, and again, I tried, and presently began the movement in proper time. I was jubilant! But a few more bars found me far ahead of the recording bell and I too, began to say, "Oh, pshaw!" The little machine had a quiet way of ticking on quite unconscious of my blunders. It was intensely silly to be provoked with it. Since it was evident that I alone was to blame, I placed the instrument in front of me where eye as well as ear could follow it, and began to correct my work. Before this I had accounted myself a fairly good timist, now I saw with chagrin how defective had been my work.

So it came to me that Principle unerring, is marking the way for Christian Scientists. However well the student has flattered himself he has been working, guiding himself meanwhile by others' accomplishment, coming to Divine Principle he sees his error. There is and can be no mistake here. God makes the rule and everything short of strict agreement with his unerring law is discordant. Until work is compared with God's way, mortals can never be sure it is well done. Brought face to face with divine law mortal mind stands abashed.

Again it taught me, as few things have done, that Truth is unconscious of error—is never influenced nor disturbed by it. My blunders were absolutely nothing to the metronome, neither thing nor person was to be condemned, but my own proud self. It also showed me that God's rebuke to everything unlike himself is impartial, and cannot provoke the irritation that personal condemnation creates.

I had often gone to my daughter saying positively, "Child, you are not counting right"—and had received the answer "it is right." Now there could be no question whether her music were right or wrong. If it agreed with the monitor it was right: if it disagreed it was wrong and there could be also no offense. It is always easier to be corrected by Principle than by person. The student who sends his patient or pupil to Truth for an

answer, never provokes bitterness nor anger. The ill-concealed pride which silently proclaims, "I am more righteous than thou," leaves both patient and practitioner worse for such blundering surgery.

Often the practising Scientist is met with these complaining queries. "Why cannot I demonstrate this sooner? Why is my trouble so great? Why cannot I be well? Why cannot I understand? I have tried and tried to do as you have bidden me and I am utterly weary of the struggle," thus implying that there is some grave fault outside the suffering patient, some grievous injustice that should be corrected. If Christian Science seems to fail in any case it is because there is error in patient or practitioner or both. Both must be in accord with Divine Principle ere harmony can be demonstrated. Science is immutably right.

DUTY REMOVED FROM OUR TEXT-BOOK.

TORONTO, Oct. 30, 1895.

REV. MARY B. EDDY.

DEAR MOTHER:—I have had a letter lying partly written to you for some time, but to-day, having received an inquiry from Montreal if we were getting Science and Health through free of duty (as they were not), I resolved to at once send you a copy of the official letter from the Comptroller of Customs. The letter Mr. Robb wrote you he had, was of no account to us, as the Custom House here had no notice from Ottawa of any change, and would simply take Mr. Stewart's word for it and let them pass.

So he wrote to the Comptroller, as President of the Association here, and in a short time received the letter of which I send you a copy,—showing us that what we are taught is correct that "all things must be done decently and in order."

I have much pleasure in having this to send you for it is quite a step.

Lovingly yours,

ISABELLA M. STEWART, C. S. D.

COPY OF LETTER.

CUSTOMS DEPARTMENT CANADA, OTTAWA, July 8, 1895.
JOHN H. STEWART, Esq., 409 Markham St., Toronto, Ont.

SIR:—I have the honor to acknowledge receipt of your letter

of the 3d inst., having reference to the book entitled Science and Health.

I beg to state that the Hon. the Comptroller of Customs has decided that the book in question may be admitted free of duty, under the terms of Item No. 515 of the Tariff as being the Prayer Book of the denomination of Christian Scientists.

I have the honor to be, sir,

Your obedient servant,

MILVENT, *Acting Commissioner.*

Through Collector of Customs, Toronto, Ont.

DEFENDING THE FAITH.

MY DEAR MRS. EDDY:— I feel that I may thus familiarly address you, for though a stranger to you in the conventional sense, I may say that you seem near and dear to me for what you have taught me. And because this is so I want to tell you of my little experience in defending the faith, and establishing myself, in some measure at least, in that understanding whereby we come into the Truth which makes us free, indeed.

I am but a novitiate in Science. It does not come to me "with power and great glory," but rather in that gentle radiance and warmth which dispels

" * * * the mists and vapors,
Amid these earthly damps,"

and gradually unfolds the hidden meaning of Life.

While reading your works I have met those interested in other statements of metaphysics and mind healing, and have thus been drawn into some defense of the true system.

[The writer, after some further comment, quotes the substance of his defense as follows. ED.]

"You confuse the meaning of words, my good friend, and do yourself little credit in your conclusions upon a subject in which it is so vitally important that you and I be right. You thus attribute to Mrs. Eddy a claim which she does not make at all, and your unfair conclusion is reached apparently because of this fact. Your opposition seems to be to Mrs. Eddy as the *inventor and builder* of this Science, whereas she is named as one who *discovered and founded* it; i. e. — *uncovered it*, from the dust of

ecclesiasticism and the rubbish of materialism, the accretions and debris of the centuries; recognized its spiritual import, not only to cure sin, but to heal disease; formulated it into a system, and *set it solidly upon a foundation*, other than which no man can lay than that is laid, viz.: 'The Rock of Ages.' Mrs. Eddy does not claim it as something new, but since the early centuries of the church, when it was lost, it had remained buried during all the intervening ages under a world's singular indifference and moral blindness until her spiritual insight discerned its 'Sovereign and transforming grace,' in her own remarkable healing and practise; after which she gave it new form and expression, and sent it forth in her Science Beautiful, as we may well term it, on its beneficent mission and marvelous accomplishment.

"This has brought home the vital fact that the command to preach the gospel, *and heal the sick*, is still operative in its entirety; and that the Christian Church is to-day neglecting its golden opportunity, by a strange forgetfulness of that unerring rule laid down by the great Teacher and Physician, concerning the signs which should follow them that believe. This is her message to the Modern Christian Church."

In some such phrase as this I have sought to voice the Way, the Truth and the Life, as it is now given to me to see the Christ; and if this epitome of my understanding is the correct basis I think I may still trust myself to speak the Word as the Spirit moves.

I know of no Christian Scientists in our little city, but I am in touch occasionally with some of your good students in New York, and shall be glad to receive a line from you, if your busy days will let you have a few moments for an answer. If you deem this letter of sufficient general interest to warrant your answer through the Journal, I shall be pleased to have you make use of it there for the benefit of others.

Let me subscribe myself,

Gratefully and fraternally yours,

HENRY A. MANNING

Stamford, Conn., Nov. 11, 1895.

A CHEERFUL face is nearly as good for an invalid as healthy weather.

"THE highest culture is to speak no ill."—*Western Watchman*.

Every Assumption needs.

WEALTH.

J. T. C.

The rich man's wealth is his strong city: the destruction of the poor is their poverty.—Proverbs 10: 15.

THE latter part of this passage of Scripture was often quoted by my grandmother during my early childhood. It had no more meaning to me than the rest of the Bible until after I understood a little of Christian Science; then I had one proof after another that it had a deep meaning for us all. We saw so many "destroyed" by their poverty or fear of it.

A call would come to us to go forward and receive some blessing, but the cry from some would be, "I cannot go, I haven't the money," and so they were left out. Many more would have had the benefit of our beloved Mother's instruction, if they had not let the fear of poverty come up and keep them out of this chief of blessings. It has been demonstrated by Scientists that the fear of poverty when overcome in themselves and for the patients has brought out physical healing. It is just as important for us to overcome this false claim of poverty, as any other phase of error.

Let us look to Divine Love as the source of supply. Our textbook Science and Health with Key to the Scriptures by Rev. Mary Baker Eddy, tells us what Divine Love will do for us, on page 490, line 11. Also on page 313, line 7. This shows us that Mind supplies our every want. Then are we not liable to have this prediction of poverty verified if we do not lay hold on these promises of God? See what Deut. 9: 18 tell us; also in 2 Peter 3: 9, we read, "The Lord is not slack concerning his promise, as some men count slackness."

In looking to God for our source of supply we find the wealth that is spiritual, and not material, and it is a strong city to us. If each will look into their own thought who are held in belief by this false claim,—and see what they are defrauding themselves of, it will so awaken them that they will go to work and prove that God's promises to man are true.

AN UNPREJUDICED OBSERVER.

We make the following extract from a long and interesting article recently published in the *Inter-Ocean* of Chicago, written by a correspondent from Boston.

An unprejudiced observer would certainly be greatly puzzled to explain the uncompromisingly bellicose attitude maintained by many Christian people, including a majority, perhaps, of the clergy, toward the movement generally known under the name of Christian Science, but frequently referred to, contemptuously, as "Boston's latest religious fad."

The sublimations of this sufficiently egotistic thought-center may not hope to be spared the gauntlet of legitimate criticism, but the fact that this movement so unequivocally asserts its loyalty to the Bible, to Jesus Christ, and to the highest spiritual and altruistic ideals, would seem to bespeak for it a more patient and considerate hearing than it seems to have received at the hands of very many Christian people.

That it should be misunderstood and criticized is natural and inevitable. Like all moral movements it must suffer largely at the hands of its friends, and for the reason that it stands for a philosophy, a metaphysical view of things, which the army of superficial enthusiasts who always crowd the wake of a new idea cannot properly represent or understand. But the indisposition to consider the subject seriously, and to give it the benefit of the doubt until unprejudiced inquiry and the application of fair and legitimate tests have demonstrated its truth or falsity, seems scarcely in keeping with the spirit of our times.

MOVEMENT GROWING RAPIDLY.

Those who are familiar with current thought here have noted a remarkable change in the character of newspaper comment, and in the general disposition of the public mind regarding the subject, within the last two or three years. Formerly the whole matter was laughed at and ridiculed upon every occasion, but now it is difficult to find a disrespectful reference to it, and the dedication of the "Mother Church of Christian Science" some time since elicited column after column in the daily press, of respect and kindly comment. This change must be explained by the simple fact that Boston's most prominent and most influential people are being affected by the movement. Some of its leading teachers are to be found on the Back Bay and in the aristocratic suburbs, and their classes are not wanting in representatives of the best blood and brain of New England.

A corresponding change of front has taken place in a good many representatives of the medical profession, the number and character of

the cures effected having rendered it impossible to dispute the fact that a great healing force and agency of some kind has been manifested.

That the movement is growing rapidly is apparent. A careful estimate made some time since placed the number of adherents in this country at above 200,000, and the number seems to be increasing with undiminished stride. "Science and Health," the text-book of all those who accept Mrs. Eddy's ipse dixit as final authority, has already passed through ninety-four editions, and nearly 100,000 copies have been sold, while the subscription list of their monthly journal now numbers 10,000, and, according to the publisher's statement, is increasing rapidly.

NEW CHURCH AND UNIQUE SERVICES.

This growth is certainly phenomenal, and evidences a force and vigor, a spiritual impulse, quite unlike "moonshine" or the "effervescence of a dream." Their splendid church edifice, erected at a cost of about \$200,000, was dedicated, not only free from debt, but with a considerable balance in the treasury, and this entire amount, as stated by a member of its financial board, was made up of the free-will offerings of those who wished to thus give expression to their gratitude for blessings received through Christian Science.

The writer attended a Sunday-morning service in this church recently and was greatly impressed, both by the richness and beauty of its auditorium, and the intelligence and reverent bearing of the congregation, which crowded its utmost capacity. The service was simple, unique, devotional, and suggestive. There was no sermon, but in its stead there were readings from the Bible, with parallel and explanatory passages from "Science and Health."

MRS. EDDY AND HER WORK.

The original, and as they aver, exclusively orthodox body of Scientists, are the pupils and disciples of Mrs. Eddy, who speaks of herself as the discoverer of "Christian Science." To her and her teaching they are supremely loyal. The unquestioning steadfastness of their fealty, the readiness with which they accept her dictum in all matters of faith and practise, could scarcely be explained, in this age of religious freedom, by one unacquainted with the deep sense of personal indebtedness to her and her book, which is felt by a large per cent. of her students and followers. When it is known, however, that many of these enthusiasts, after years of suffering, have been brought back to health through Science, the earnestness of their devotion can be easily explained. I have been authoritatively informed that a very considerable proportion of the more than 4,000 members of the "mother church" have been raised up from beds of prolonged and so-called incurable sickness, so that the graveyard has been said to be their most important recruiting station.

Their standard of Christian living is certainly an exalted one, comprehending, as it does, the bringing into subjection of every thought and imagination, so that the mind is kept sealed to all suggestion or recog-

dition of evil. This subjection of the mind to the same surveillance and domination that are exercised in some degree by every mature Christian over his body and temper, so that all that is unwholesome or abnormal is at length excluded from thought, is their *sine qua non* of spiritual growth and effectiveness, and presents an ideal of practical achievement which is in marked contrast to that entertained as attainable by the average believer.

They further deny that drugs have any inherent remedial power whatever (though they may seem to be temporarily curative, as the result of a prevalent mental attitude), and assert that health, the normal physical condition, is to be realized simply and solely by coming into right relations with the truth.

They make the healing of the sick an important test of the understanding of spiritual things, and unhesitatingly submit themselves and their propositions to it.

That they are meeting this test and demonstrating over pronounced incurable diseases by some means can scarcely be questioned. The writer has personally acquainted himself with the facts in a half dozen or more cases of cure that are so clear and convincing as to leave no doubt in his mind upon this point. Their power to demonstrate as they affirm, is limited only by their as yet modest understanding.

CHRISTIAN SCIENCE HERE TO STAY.

This ultra-anti-materialistic view of things, this assertion of the law-ful sovereignty of the spiritual ego, this emphasis placed upon a spiritual and hence abiding interpretation of the Scriptures, this claim of a larger and more immediate inheritance as the children of God, this broader conception of the range and possibilities of Christian freedom, this demonstration of the healing power of the truth they hold — all this it is that gives promise that whatever changes and modifications it may undergo, Christian Science is here to stay.

That it is satisfying the hungry soul, no one can doubt who acquaints himself with the testimony of its intelligent adherents. Personal inquiries of a score or more as to this point have elicited the uniform and unequivocal reply: "Christian Science has wonderfully opened and illuminated the Word of God to me. It has revealed Christ anew as infinitely near and helpful. It has given a new sense of freedom, including (in several instances) relief from serious and long-standing illness. It has brought a new meaning and inspiration into my life, and made it possible for me to approach an ideal of moral rectitude which I have never known in past experience."

If these things be true, it would seem that Christian Scientists are fully entitled to recognition as members of the great Christian brotherhood, however much others may differ from them in opinion or practice. If they are right, a great revolution in Christian thought is at hand, and we are at the dawn of a glad day for the afflicted and the suffering, whose multiplied rejoicings will be heard again as in the time when the poor, the halt, and the blind crowded the pathway of Him who healed all their diseases by the word of His power.

AN OBSERVER.

HAS BECOME A BOY AGAIN.

NONOGENARIAN GOFF ASSUMES THE PHYSIQUE OF A LAD OF TWENTY.

Special Despatch to the Globe-Democrat.

PUNTA GORDA, FLA., July 28.—At the age of 90, George W. Goff, who lives near here, has grown young again. Up to a year ago Mr. Goff was blind, partially deaf and bald, and had been so for many years. About that time, however, he suddenly recovered his eyesight and hearing, and his hair began to grow. Now Mr. Goff hears and sees as well as he ever did and his head is covered with a growth of black hair. As his eyesight strengthened and his hair grew a marked change occurred in Mr. Goff's physical condition, and from being a decrepit man, hardly able to walk, he became as strong and active as a youth of 20 years. The wrinkles on his skin disappeared and he now looks fresh and youthful. The case has puzzled the physicians. They say the man is entirely rejuvenated and may live ninety years longer. They assert that the old tissues have been replaced by new and that physically Mr. Goff is not more than twenty years old. So youthful did Mr. Goff feel that last week he married a handsome young girl. To look at the couple one would never suspect that there was any difference in their ages, although the groom is seventy years older than his bride. Mr. Goff was born in Georgia, in 1805. He fought in the Indian War under Andrew Jackson, and remembers "Old Hickory" well. He also was in the Mexican and Civil Wars, and was wounded at the battle of Buena Vista.—*Boston Herald*.

CHURCH BY-LAW.

A MEMBER of this church that obeys its Rules and By-laws, and is a student of Mrs. Eddy's student, is eligible to form a church and to have church services conducted by reading the Scriptures and the Christian Science text-book. This member's church shall be acknowledged publicly as a church of Christ, Scientist, and its members shall be treated as brethren. Any deviation from this By-law by a member of this church shall render that member liable to have his name dropped from the church.

No member of this church is allowed to enter a complaint against another member to the Pastor Emeritus. If one member shall aggrieve or vilify another member, his just redress, and the footsteps whereby to reform his brother, are pointed out in Article VIII. Sect. 7 of the Church By-laws.

NOTES FROM THE FIELD.

HAVING seen the Power of God manifested in so many ways, I am impelled to write down a few cases of healing, which have come under my personal observation.

Fifteen years ago, a woman in a state of frenzy, discharged two bullets into her head. Medical aid was sought, her life was saved, but a continuous headache of the fiercest nature remained, which *materia medica* could not cope with. Skillful medical aid was resorted to, both in this country and in Europe, but without avail. For fifteen years this suffering went on, until finally Christian Science was presented to her.

Anything was acceptable in this condition. Three weeks after the first treatment was given, complete harmony was restored and joyfully, thankfully, she acknowledged, that the first happy day in fifteen years was the day when Christian Science was resorted to.

Another case was one of twenty years' standing. From a medical point of view this was a lingering, unthankful case—one of the lowest types of diseases. *Materia medica* had been resorted to, but as in so many cases it had proven a "farce."

Going from bad to worse and losing all courage, the poor suffering one stood endeavoring to decide whether it should be *materia medica* again or Christian Science. But gently was whispered in that one's ear: "Come unto me, all ye that labour and are heavy laden and I will give you rest." Truth conquered and very soon a healthy state was reached, "all former things having passed away."

Lastly I will mention my own case of healing.

Having been engaged in *materia medica* for over fourteen years, and proof after proof having been furnished me, which showed me the utter unreliability of all its "thebries," it was not a hard task to accept Christian Science. I saw the logic, truth, and absolute certainty of its methods, and recognized it as the true method of healing. My case was a complication of diseases, the chief one being a spinal trouble.

Being only a babe in the understanding of Christian Science, I had to take treatment from a sister. Relief came at once, it was

welcomed, for the pains were to mortal sense intense. In less than ten days, I was about my business — healed. God's Omnipotence has since been proved to me in many ways, and my heart goes out in gratitude to Him for the wonderful changes His Word has wrought in me, mentally, physically and morally. — A. G. M., New York City.

PRIOR to last March, 1895, I do not remember of hearing the term Christian Science used, and that was in St. Joseph, Mo. Later in the same month in Leavenworth, Kansas, I was asked the same question the second time, "Have you tried Christian Science healing for your eyes?" My answer was "No, have never heard of it but once before."

For more than four years previous I had been suffering from a belief of blindness and after having expended nearly eighteen hundred dollars for material remedies and operations I failed to see to read, and could scarcely go about safely without a guide.

A friend advised me to try Christian Science, and said if I would like to attend the meetings of the church I could go with her which I did, and was much interested in the first meeting. My friend introduced me to the Readers with whom I have since spent many happy hours, and who assured me I could read Science and Health when I could not read anything else.

I discovered upon the first trial, though it was very difficult, that their words proved true. I kept on until I read it through in less than four weeks. At first I could read only a few lines at a time and that would take me longer than it does now to read several pages. This radical change was brought about simply through reading Science and Health.

I was otherwise afflicted with belief of catarrh of many years' standing, also of deafness and throat affection. I had also worn a truss for about ten years. The truss has disappeared and all my other physical ailments through the reading of our text-book, as I have taken no treatment other than conversation upon scientific topics. Therefore I am thoroughly convinced that Christian Science is the understanding of God, and the only true method of healing, and I heartily recommend the same to one and all for the healing of sin as well as sickness. During the reading I had resolved to quit the use of tobacco in which I had constantly indulged for the past forty years; the last chew I took

cost me the loss of my breakfast through nausea and the appetite for the weed has never since appeared. — O. H., **EX-PRESBYTERIAN ELDER, LEAVENWORTH, KANSAS.**

IN the old conservative city of Kingston, situated at the confluence of the river St. Lawrence and Lake Ontario, the banner of Christian Science has been planted not for a short season, but to be upheld until the city is conquered for Truth.

One year ago in May, a Scientist started out to select a field for her labor. She came to Kingston with the knowledge that it was a city of churches and the center of Presbyterianism in Canada, but she did not fear the result. She would declare the truth, and knew what the harvest would be.

Error could not withstand the attack, and she had better success than even she anticipated. Her practise grew, and six weeks later her husband joined her.

They rented a house, and commenced the holding of Sunday meetings with fair attendance. The interest in science increased until now there are seventeen students, who form the nucleus of a denomination predestined to flourish.

The meetings at the residence of the leaders have been discontinued, and on August 11, 1895, the Christian Scientists met in a spacious hall in the finest and most prominent building in the city. It is known as the Odd Fellow's Block. The hall was comfortably filled, and those who were not students were favorably impressed. Christian Science will win the day in Kingston, and we hope it will not be long until the congregation will be large enough to build and support a church of Christ Scientist. — T. C. CARTER, KINGSTON, ONT.

THE following experience may interest your readers. It was a case where not only the disease-belief was destroyed, but at the same time the sinful thought was touched to repentance by the Christ-love.

A gentleman, through attending our Church Service, was led afterwards to call upon a Scientist for treatment. He had been suffering intense agony from rheumatic pains, and had not been able to sleep for many nights. One treatment brought him peace, and a night through which, according to his report, he slept "like a little child." The next morning he returned to express his

surprise and gratitude, and also to ask whether Christian Science could heal sin as it did sickness.

His attitude in this respect was indeed "as a little child," and the humble pleading for instruction as to how temptation could be resisted and overcome, gave, as may be imagined, greater joy to the healer than the manifestation over the physical claim. The repentant thought proved that the Sword of the Spirit had struck deep, and the blessed light of Truth had aroused in the dreamer a desire to be "made whole" indeed. — E. D., NEW YORK CITY.

THE following is the story of a demonstration made by a little boy four years of age whose home is in Kansas.

Lee has a little boy friend in the neighborhood in which he lives with whom he plays every day. A few weeks ago on going to his house he found his little playmate in bed.

Tommie's mamma told Lee that Tommie had a belief. She was not a Scientist but knew that Lee was used to hearing sickness spoken of in this way. "I'll treat him," said Lee, and he sat down beside the bed.

The mother consented and went about her household duties. When she returned to the room a few moments later she found him still beside the bed. The treatment lasted ten minutes. When he had finished Lee spoke to the mother saying, "Don't you be afraid now, he'll be all right." As soon as the treatment was finished little Tommie arose from the bed, perfectly healed.

Lee did not tell his parents of the demonstration he had made, thinking nothing of it. Tommie's mother told them after several days had passed.— E. C. R.

ON October 1st the First Church of Christ, Scientist, Dayton, O., held an all day Annual Meeting, with an attendance of 160, many coming from neighboring towns. One year prior to this we came before the people with sermons and essays (a display of scholarship or human intellect), but to-day we have the Bible and Science and Health with Key to Scriptures by Rev. Mary Baker Eddy as our ordained pastor.

The Scripture has been verified, "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures."— Psalms 36-8. Since

giving the Bible and Science and Health their proper place in our affections, and reading from these books instead of sermonizing, greater signs of healing have followed. Our attendance has not decreased but increased, and is still growing, thus compelling us to secure a larger hall. At our last communion services nine persons were received into the church.—L. B. C., DAYTON, OHIO.

I WAS for years a great sufferer. I called doctor after doctor, getting no help.

The last one, after treating me for one year, told me he would give me one year more to live.

One evening a near neighbor came in and asked me to go home with her, and as it was only a few steps I did so.

She took up a new book, Science and Health, and read me a few chapters, and then gave me some Christian Science tracts, which I read, and one of them I almost committed to memory.

I bought a copy of Science and Health with Key to the Scriptures, and studied it carefully. I am healed of all those claims which troubled me so long.

I was lifted out of darkness into light.—M. J. P. BURNS, OREGON.

I WAS an invalid for eight years, and during that time was treated by six different physicians, but received no relief only temporarily. Then I tried patent medicines, but they failed to help me.

I had given up all hope of ever getting well when I was persuaded to try Christian Science. I commenced absent treatment December 1894. The first week I had but little faith, but when my troubles began to disappear my faith grew stronger.

I am like a new woman, and feel as though I had renewed my youth. I am strong physically, and my heart is light with joy and happiness. I have never seen the one through whom I was healed. I feel grateful to our Leader for this glorious Gospel of healing.—A. C. DUKEDOM, TENN.

I DON'T know what I should do without SCIENCE AND HEALTH, —every day I am growing to love it more dearly. I have always had a sense that sometime I should be rich, and of course,

expected my wealth to consist of money. I now find I am growing rich in a more glorious way than I had ever dreamed of.

The blessed light that has come to me through Christian Science is more, inestimably more, than all material wealth for it has brought me health and happiness.

I long for the time when I shall understand this great Truth sufficiently to help others as I have been helped. — M. S., NORTH ATTLEBORO, MASS.

As a fitting close of our regular annual meeting, which is held on the first Thursday of October, a little time was devoted to an experience meeting.

These experiences were to relate to the new mode of conducting the Sunday services.

Almost without exception the testimony showed that it had led to a more careful personal study of both Science and Health and the Scriptures.

Some also testified that if they went having prepared by study the lesson, they received quite as much or more than when they listened to a speaker, and the understanding so gained remained with them. If they went without preparation they received little or nothing. Surely this experience points to a most important fact. — A. H. ARMSTRONG, SAN JOSE, CAL.

EXTRACT FROM A LETTER: — There is a very marked improvement in my health since I wrote to you last.

I feel much stronger and able to go out of doors. Yesterday, I went as far as Fort George and did not feel tired.

The change in me is marvelous. Before you treated me, I could not go any distance, without assistance; and would suffer from weakness and nervousness. Riding in the street cars was altogether prohibited.

I return you my most sincere thanks and pray that God will always bless your work. — M. C., NEW YORK CITY.

EXTRACT FROM A LETTER TO CALVIN A. FRYE, C. S. D.

We are getting along well. Our church goes into excellent new quarters next Sunday — the very nicest hall in the city. It was builded purposely for a church. Has stained glass windows, and pipe-organ. — ALFRED FARLOW.

EDITOR'S TABLE.

THERE are many analogies between ordinary warfare and the contest in which Christian Scientists are engaged, or, in other words between carnal, physical warfare, and metaphysical or spiritual warfare.

In times when the nation's life is menaced, love of country inspires patriotism and patriotism impels the taking up of arms in defense of home and country. The true patriot stops not to consult his own desires or convenience; he subordinates home and family, parents, brothers, sisters, wife and children to the sense of duty to his country. He leaves the comforts, ties and endearments of the home circle to take upon himself the dangers, privations and hardships of the battlefield. He uncomplainingly endures these for love of country.

The pages of history are replete with instances of the most exalted self-sacrifice in behalf of country.

As a soldier, what does the true patriot do? He seeks not selfish personal ends; he lays aside personal ambition; he is ever ready and willing to do whatever is for his country's good; he enlists as an humble private, asking no favors, seeking not promotion; he addresses himself zealously, conscientiously and fearlessly to his duties; he implicitly obeys the orders of his superiors; he will submit to any seeming injustice, hardship, insult, or indignity, but he will be swerved from his best sense of duty, he will desert the army, he will forsake his post, *never*. If he be the color-bearer he will die in their defense, but surrender them voluntarily to the enemy he will not.

If promotion come to him as the reward of merit, he will gladly accept it, not from selfish motives, but because he sees thereby that he may the better serve his country. He may assume his enlarged responsibility with much trepidation, but all the more sincerely will he enter upon the discharge of duty. When he goes out to open battle he will not expose himself unduly or recklessly to the enemy's fire, neither will he on the other hand, skulk or hide away from the fire. He will stand fearlessly in his place in the ranks regardless of the shot and shell of the enemy, protecting himself only so far as he may

consistently with his duty. He will be vigilant, alert, brave and active in aiding to defeat the enemy, but he will never resort to cruelty or malice toward his foe. When the order for advance comes, even though he appears to be springing into the jaws of death, he will instantly obey and push on fearlessly to the fray. If an order to retreat come, he will as instantly beat a retreat. He will not stop to parley with his superiors, nor halt to argue the case, declaring that to retreat is a mistake, that if the commanding general understood his business or had greater bravery, he would pursue the enemy instead of ordering a retreat. He will obey as implicitly the order to retreat as the order to advance.

These and many other things he must do and be, or he is not a good soldier or a true patriot.

If he be an officer instead of a private, he will be all the more vigilant by reason of his greater responsibility. If he is ordered to storm a battery he will forthwith proceed to do so. He will not inform his superior officer that the undertaking is impossible. He will not insist that he knows better what should be done than the commanding general. He will recognize the fact that obedience is his only safeguard, his only duty. He is aware that the general has better means of knowing what he can or cannot do than himself. While he lay slumbering in his tent the night before the battle, the general was consulting his engineers, arranging his maps, planning the next day's campaign. While the action is on the general is sending about his *aides-de-camp* gathering information as to the enemy's movements, and with field glass in hand, is eagerly watching the foe, noting each change, learning his tactics, and ordering his command to so dispose itself as to intercept and defeat the enemy's movements. In doing this he may have to change his orders frequently. In quick succession he often countermands his orders. One *aide-de-camp* or orderly has not reached his destination and delivered the command until another is sent after him countermanding, modifying or in some manner changing the former one. Thus throughout the entire engagement must the commanding general continue his vigilance and adjust his movements to the movements and counter-movements of the enemy as they are from time to time revealed to him. These frequent and often apparently inconsistent changes on the part of the general so far from being evidence of weakness or vacillation are the best evidences of good

generalship, for they show his alertness and keenness of perception as well as his quickness of action. A less alert, less prompt general would lose the battle won by these methods. It requires but a glance at history to see that this sort of generalship has been successful, and no other.

Thus far we have considered the patriot who has gone forth to battle on the field. His is no doubt the highest type of patriotism. There are, however, true patriots who have never actually enlisted in the army. A mighty force back of every war is the great army of unenlisted patriots who, by their aid, financial and otherwise, give strength, character, and moral tone to the army, becoming an important and necessary factor in the warfare. Every successful war has had this sort of an unenlisted army.

There is another thing the truly patriotic soldier will do, be he private or officer. He will do all he can to aid and cheer his fellow soldier. He will carefully avoid throwing the slightest obstacle in his way, for he well knows that in the measure in which he cripples the usefulness of his fellows he is aiding and abetting the enemy, and hindering the cause in which he has enlisted. Well he knows that nothing so delights the enemy or impairs and demoralizes an army as discord, dissension, bickerings, quarrelings, envy, jealousy, hatred, and ambition within the ranks. He will avoid all these as he would avoid the ball and bayonet of the enemy at times when he is not necessarily exposed to them. He is keenly alive to the fact that he must march shoulder to shoulder with his fellows, keeping up a solid and unbroken front, governed only by a desire to win the victory for his cause. If he falls short in the slightest particular as to any of these soldierly qualities, he is to that extent giving aid and comfort to the enemy. Not only so, but knowing the greater responsibility of those in command, and especially the commanding general, he will exert his utmost to uphold and sustain them. He will study carefully the situation from his standpoint of observation, and if he discovers valuable facts which will aid the cause, he will be quick to make them known to those who need them. He will not, however, except in case of the most urgent need, unnecessarily intrude himself upon his superiors and especially the commanding general whose every moment is precious, but will send the message through such regular intermediate sources as the alert and thoughtful soldier is always aware of. He will not thrust his opinion unsought, but if con-

sulted, he will honestly and fearlessly give it in the best interest of the cause. If he sees a fellow soldier (but especially an important officer or the commanding general) under danger from some sharpshooter or other foe, he will quickly apprise him of it and do all in his power to avert it.

There are many other analogies which might be drawn, but this rough outline is perhaps sufficient to suggest the similarity between an ordinary battle and that mental or religio-metaphysical battle which is now being waged against sin, sickness and death, by the religion of Christ Jesus as it is being exemplified in Christian Science. Because it is mental and unseen it is none the less real and tangible, until through sheer good generalship on the part of our commanding General, and good faithful fighting on the part of her subordinates, its unreality, on the side of the opposing forces, shall have been established.

If the patriotism which we have above endeavored to sketch is of so high an order in ordinary warfare, how much more so is it in the true warfare in which Christians are engaged! How much greater the demands, and how zealously should we carry it on!

Love of God should be vastly greater than love of country. Patriotism in His army should far excel that of any other. If men will forsake home and family and fireside and sacrifice all that is near and dear in their human relationships to do battle for their country, how much more should they do so in battling for God and mankind at large! how much more zealously should they enlist in that army whose purpose is not worldly gain or ambition, but the uplifting and regeneration of the entire race!

Christian Scientists! we are called to this warfare. We have enlisted in the army of Truth; and it remains for us to prove whether or not we are good soldiers and true patriots. Shall we obey the Tactics of Divine warfare, as we read them clearly in our text-book, Science and Health with Key to the Scriptures; shall we recognize as our Commander in Chief the author of our Tactics, Rev. Mary Baker Eddy, and obey her orders? orders coming to us not in autocratic or imperious sternness, but in the sweet pleadings of tenderness and love, asking us only to fight for our God-given rights, our true homes and firesides, our real families and friends, our all in all?

With an alertness and a zeal which comes from her nearness to God — her clear discernment of divine Truth — our brave

Leader and Guide is leading us on to certain and assured victory. Shall we stand firm at our posts? Shall we march arm in arm, shoulder to shoulder in solid phalanx, halting not nor faltering at the outposts of error, but pushing valiantly on in despite of all the children of Anak who would swarm and blockade the mountain defiles of our ascent, until we shall storm its citadel, and drive it from its stronghold? *We must and shall.* Let our battle cry be

“Onward, Christian soldiers,
 Marching as to war,
 With the cross of Jesus
 Going on before.
 Christ, the royal Master,
 Leads against the foe;
 Forward into battle,
 See, his banners go.

Like a mighty army,
 Moves the Church of God;
 Brothers, we are treading
 Where the saints have trod;
 We are *not* divided,
 All one body we,
 One in hope and doctrine,
 One in charity.”

To the sincere Christian Scientist Jesus' immaculate conception, divine Fatherhood, and superphysical birth, constitute the chief glory of Christianity. So far from depreciating these events, as he is so often mistakenly charged with doing, they have for him a significance and value which were impossible to him until his apprehension was quickened by the teachings of his text-book, *Science and Health with Key to the Scriptures*, wherein the true intent and meaning thereof became manifest.

As the result of that true apprehension Jesus' life, character and teachings have become his intensest study and the highest aim of his life.

No book extant inculcates such complete self-surrender to the Christ standard as our text-book.

Well may it take its place beside the Bible in our services. Well may these, our text-books, become the Preacher of the Word! With such a Preacher each service is a CHRIST-MASS, each Sabbath a birthday, each day a Bethlehem, whose star of promise, hope, understanding, Light, shines afresh in our consciousness. Let this Christmas be ours perpetually.

CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

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A VERSE.

MOTHER'S NEW YEAR GIFT TO THE LITTLE CHILDREN.

Father, Mother, God,
Loving me —
Guard me when I sleep,
Guide my little feet
Up to Thee.

TO THE BIG CHILDREN.

Father, Mother, Good, lovingly
Thee I'll seek —
Patient, meek,
In the narrow path —
All the way Thou hath
Up to Thee.

MARY BAKER EDDY.

January 1st, 1896.

CHRISTIAN SCIENCE, A PRACTICAL RELIGION.

C. W. CHADWICK.

THE world of sense is witnessing a mental upheaval. Thought is being resurrected from false material theories, creeds, dogmas and traditions into an actual understanding of the Mind that controlled the man Jesus, enabling its possessors to prove through demonstration, that the day of miracles is not past, but that God's power is "the same yesterday and to-day and forever." What has been called "natural law" is daily being annulled, and an understanding or knowledge of the Christ is being substituted in its place. The leaves from the tree of knowledge of good and evil have already begun to wither, and one by one are falling to the ground.

Everything which "defileth or maketh a lie" is experiencing an unrest. Where seeming harmony once reigned, there is now fear and dismay. Some new and unexpected force is at work in the mental realm. Error feels its silent influence, but cannot place it. It summons its beliefs, theories and opinions and bids them interpret its dream, but all of them fail in utter despair. They have come face to face with a foreign agent whose language they do not comprehend, and one by one they are being taken captive by it and bidden to repent and be baptized in the character or understanding of the Christ, Truth.

In accordance with the Master's promise that he would send us the Comforter, we to-day acknowledge with grateful hearts, the second or final appearing of the Gospel of Truth which heals both sickness and sin, and must lead thought into all Truth; and in making this acknowledgment, we acknowledge also the one chosen of the Father to voice His Word, the Rev. Mary Baker Eddy, who has given to the world in Science and Health with Key to the Scrip-

tures, a full and complete statement of the Truth, which she has denominated "Christian Science." All nations of the world have heard the proclamation of its Gospel, and we can safely say that it is already recognized as a religion. And being a religion, the one question which the world may rightfully put to us is this: "Is it practical," and our one constant aim must be to demonstrate that it *is* practical. All who have truly accepted Christian Science know that its claims are capable of proof. This is why the Christian Scientist speaks with conviction. He understands whereof he speaks, and this alone makes one a disciple of Truth. The almost universal belief that the teachings of the Bible are theoretical rather than practical, and that a simple profession of faith constitutes membership in Christ's Church, is repudiated by Christian Science, which takes just the opposite stand, viz., that "faith without works is dead."

No reasonably minded person can deny that Christian Science heals the sick. This is what Jesus did and commanded his followers to do. Neither can it be denied that Christian Science destroys the manifold sins that mortals are in bondage to, regardless of what Adam (error) may name them, and this is not done by intimidating, or by begging the poor sinner to "come to Jesus and be saved," but by pointing out to him the unreality of sin and the consequent reality of the Truth which Jesus said was for him to understand and that when understood, it would set him free, physically, morally, and spiritually. In the same way it heals the sick, by proving to them the uselessness of their fears which hold them in seeming bondage to the senses, and imparting to them a sense of divine Love which casts out and destroys fear as the Scripture says it will. The dead in trespasses and sins are being raised into newness of Life in Christ.

Mortal hatred, malice, envy, revenge and pride are being destroyed in human consciousness, and a higher sense of Life and its duties is taking their place. It is showing mankind through demonstration, *how* to live up to the divine commands: "Thou shalt have no other gods before me," and

"Love thy neighbor as thyself." Need we remark that such works savor very strongly of a practical religion? And do they not give evidence of a more practical Christianity than the world has seen since Apostolic days? Never can it be said: "Christian Science has had its day," for it has come to stay, and for the simple reason that it is the Truth, the long looked for Comforter; and if its practicality has not yet appeared to us it is because we have not heard the command: "Prove all things: hold fast that which is good." (1 Thess. v. 21.)

Christian Science is practical because it teaches of the "one Good," which is omnipotent Good. Thus the Scripture that "they shall be all taught of God," is being fulfilled. No other religion in the world claims to demonstrate the unreality of evil, or even to *believe* in its unreality. The religious world believes in two powers, and in its vain attempt at consistency, claims that these two powers constitute omnipotence, and in the same line of reasoning would claim that because God knows all things, He is just as conscious of evil as He is of Good. Truly, it is high time to awake from such mental darkness.

"Now is the accepted time" to learn the true meaning of omnipotence and omniscience. Never can this be done so long as we believe that Good and evil dwell together, and that both are intelligent and real. We cannot serve two masters.

Why do we not accept this great fact and begin to demonstrate that our affections are wedded to the Good, and not to the belief in good and evil? The reason is plain. We are all victims of education. Our fathers and forefathers have instructed us from the tree of Knowledge of good and evil, and because they were satisfied with such knowledge, we are prone to think *we* should be.

Soon after becoming interested in Christian Science, an aged friend wrote us: "Beware of any new doctrine; the religion of your father is good enough for you." But having crossed swords with this traditional belief, we are now, in Christian Science, being taught of God. Evil is being

overcome with Good; "the old man" is being put off, and "the new man" put on. The day of understanding is dawning, enabling us to bind the strong man with his beliefs of good and evil. We can no longer hold to our opinions as to what two masters Jesus refers to, but must *understand* his words. Science says: "Ye cannot serve Mind and matter." Error arrays itself against this statement and claims that Jesus never said any such thing. Then it is reminded that "the letter killeth." We have learned in Christian Science that the statements of Truth when understood, are susceptible of unlimited expansion. As sense limitations are removed, the expression or reflection of Truth expands.

The true idea of God is always manifested in freedom of speech and action. This is what the world is encountering to-day in Science and Health, with Key to the Scriptures, the statements of the old and new Testaments simply clothed in a new tongue and adapted to the needs of the present age. After one understands, even in part, the words of "the little Book," he turns to the Bible and is almost amazed to find therein the same blessed Truth that has healed him, and he exclaims: "Why have I not seen this before?" The reason is this. He has been reading it through the veil of the flesh, which veil is taken away through Science and Health. This taking away of the veil reveals the true idea of Jesus' words which enables him for the first time to realize the presence of the Comforter, which destroys sickness as well as sin. Surely this is the dawning of a practical religion which the world of sense is sadly in need of. We are often asked why we lay so much stress upon the healing of Christian Science. We do so because it was preached and demonstrated by our Master, and because he commanded every disciple sent forth to "heal the sick." We therefore recognize the healing as a prime essential of Christianity and that without it, the Gospel of Truth cannot be preached. Paul makes this point very plain when he says that "to be absent from the body" is "to be present with the Lord." (2 Cor. v. 8.) If our thoughts "are at

home in the body," we are in some sense of sin, entertaining selfish thoughts, and this means absence from the Lord, and not until thought is lifted out of the body can we realize freedom, that is, "be present with the Lord." This removal of thought from the bodily senses is the secret of all purity, health and happiness, and nothing but the Christ healing which Christian Science insists upon can bring this about for there is but the one right way. Thought must be removed from material conditions to be present with spiritual conditions. We invite our critics to a prayerful consideration of our position, feeling assured that they will honestly admit that it is in strict accord with Jesus' teaching, when once they have overcome their pride and prejudices sufficiently to enable them to "judge righteous judgment."

Which is the most practical religion, one that takes Jesus at his word and lives up to all his commands, or one that rejects part of them, claiming that these were given only to his twelve disciples? Which is the most practical, Christian Science, which teaches and demonstrates the reality of health, holiness, and happiness, or orthodox Christianity, which teaches and practises the reality of their counterfeits, disease, sin and misery? Again we are reminded of the Master's words: "No man can serve two masters."

Would we have understood him any sooner if he had said: "No man can believe in the reality of opposites?" This is what he meant, for "All is Mind," and we certainly worship the Father mentally, not physically, and in like manner we are the servants of evil if we are holding evil in consciousness and thinking evil thoughts. Every one knows that if there is error in premise, it will certainly appear in conclusion. If evil is part of our Being, we shall never be free from it. Who would care to admit this? If Good and evil blend, there is no such thing as Heaven. No one believes there is evil in Heaven. Then why not begin to overcome evil *now*, and so understand what Heaven is? Thanks to the leaven of Christian Science, people are fast awakening to see that Heaven is not a place, but a condition, and that this condition can never be attained so long

as evil is held in consciousness, in other words, so long as opposites are believed in. It must be either Good or evil, Life or death, Health or sickness, Mind or matter. Shall we not choose this day which it shall be? Both do not belong to us, therefore both we cannot have. This is certainly the Master's teaching. Every parable he uttered shows conclusively that there are not two sides to existence, but one only, and a careful study of these parables through the light of Science and Health shows that he was dealing wholly with each one's household of thought. He said: "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt" (Matt. xii. 33). And this is precisely what he demonstrated by destroying sin, sickness, and death, all evil, and so proving that evil was neither created or sanctioned by "the only true God," whom he knew to be omnipotent Good, — Life, Truth, and Love. The Saviour came to prove to us what the true idea of omnipotence would accomplish for us in this present world, and there is no argument under the sun to prove that we should wait for a supposed future existence to reveal this understanding to us. The theory of a future world salvation is utterly opposed to the Master's teaching. He did not say: "Die, and then seek the Kingdom of God," but he did say: "I *am* the Way, the Truth, and the Life; no man cometh unto the Father, but by *me*." (John xiv. 6). Jesus has shown us the way to Heaven, Harmony. Expressing this in different words: "He has given mankind a rule to live by, to act by, which of course shuts out the supposed law of sin and death."

It is a noticeable fact in the realm of sense that mankind are constantly searching for reliable rules by which to operate in their various vocations, but to hear of one acknowledging the need of a rule to *think* by is an almost unheard of thing. It has, therefore, remained for Christian Science to proclaim to the whole world the great Truth that there is but one right rule, and this a universal and invariable rule by which to *think*, a rule that can be relied upon to deliver us from every trial and temptation, a rule that is

already established, and which we must strictly observe at all times and under all conditions, if we would escape the penalty of wrong thinking, the only disobedience. This rule will tell us what to say and what to do, if we but acknowledge it to be the only rule by not desiring to think according to rules of our own creating; as Jesus said: "I have not spoken of myself; but the Father which sent me, He gave me a commandment, what I should say, and what I should speak." (John xii. 49).

We must recollect that "there is a way which *seemeth* right unto a man, but the end thereof are the ways of death." (Prov. xiv. 12). This is the way of the world, the way of blind belief, the way of opposites, the way of the physical senses which testify to the reality of evil, the way of many rules, the way of material knowledge, all of which reject an understanding of the Christ as a *present* Saviour. Christian Science is the direct opposite of all these ways from the fact that it demonstrates a present knowledge of the Christ, the one and only Saviour of human thought.

On the basis of demonstration or understanding, Christian Science is pre-eminently practical. Its key-note is "Let there be understanding." This means self-abnegation, not according to the world's standard, but according to the Christ standard of "Be ye therefore perfect, even as your Father which is in Heaven is perfect" (Matt. v. 48). The selfhood that is to be denied or rejected from consciousness is the mentality that claims to know both Good and evil, that professes love for one while hating another, that claims to be well and happy to-day, but is sick and unhappy to-morrow, the mentality that is wedded to creeds, forms, doctrines, and opinions, and self-satisfied, the mentality that believes that Intelligence is in non-intelligence, Mind in matter, that believes in God, but cannot prove its faith by its works, in other words, the "carnal mind" to which the things of God, Spirit, are foolishness. The problem before every mortal is to rid himself of this carnal mind, which is simply a multiplicity of beliefs from the tree of knowledge of good and evil, and in proportion as these beliefs are for-

saken and overcome, spiritual understanding, or a knowledge of God, Good, will take their place. This understanding is appearing to-day in Christian Science, enabling thousands upon thousands of people to realize their freedom from physical and mental bondage that had been pronounced incurable by the boasted knowledge of this world. These are the present results of a positive and practical religion, whose disciples "worship the Father in Spirit and in Truth," that is, in understanding.

MR. R. J. TODD writes from Ottawa that in a recent interview with the Acting Commissioner of Customs for Canada, that official wished him to have it announced through the official organ of Christian Science, that he does not notify all Receiving Offices of decisions of the kind in question, but that if any such office refuses to admit SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES free of duty, upon being notified to that effect, he will forward to the complainant a letter similar to the one written to Mr. Stewart (published in our last issue), and further, that any duty that has been paid upon our text-book since June 13, 1895, will, upon application to said Commissioner, be refunded.

The following is the decision referred to:—

CUSTOMS DEPARTMENT, CANADA.

OTTAWA, June 13, 1895.

MESSRS. HELLMUTH, IVEY & BARTLETT,
BARRISTERS, SOLICITORS, ETC.,
LONDON, ONT.

Gentlemen:—I have the honor to acknowledge receipt of your letters of the 8th ultimo, and the 1st inst., the latter enclosing Declaration of D. S. Robb, re "Science and Health."

I beg to advise you that the Hon. the Controller of Customs has consented to this book, "Science and Health," being admitted free of duty as the Prayer Book of the denomination of Christian Scientists, and the collector of Customs at the port of London will be instructed accordingly.

I have the honor to be,

Gentlemen,

Your obedient servant,

F. E. KILVERT,
Acting Commissioner.

LIGHT AND LIFE.

M. BETTIE BELL.

CHRISTIAN Scientists are a peculiar people, zealous of good works. This zeal is born of an understanding that the Light of Life is found in Spirit and not in matter. It becomes fruitful, bringing forth good works, in their declaration of the nothingness of darkness, and their realization of the everywhere-present Light that shineth in the darkness.

We find them at this hour equipped with the weapons of Truth, clothed with the garments of Love, holding the Rod of Power, leaning on the staff of faith, and confidently pressing forward to their high calling in Christ. They are discovering that the darkness of materiality is only the dream of sense. The dream of sense is only the mist that arose from the ground. This dream of sense claims to send forth light, but it has neither prism nor ray, moon nor star.

The darkness that encompasses the land of human belief is the claim of soul in matter, and light in darkness. We learn that darkness has neither place nor power in Mind, for { Mind's Light sends forth reflection through the prism of Love and Wisdom, making for itself the great declaration, "Let there be Light: and there was Light."

See Science and Health with Key to the Scriptures, p. 498, l. 23; in editions previous to the 81st, p. 486, l. 23.

From this statement in Science and Health it follows that to believe in the existence of matter is to believe in darkness, while to know the nothingness of matter, and believe that existence is found only in Spirit, is to believe in Light.

Believing in Spirit is a disbelief in matter.

Believing in matter is a disbelief in Spirit.

One is Light, while the other is darkness; in other words, one is Good, while the other is evil.

When Joshua waxed old and stricken in age he bade the people "put away the gods which your fathers served on the

other side of the flood, and in Egypt; and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve." "And the people said unto Joshua, The Lord our God will we serve, and his voice will we obey." Joshua 24: 14, 15, 24.

Turning from matter to Spirit, the Light dawned, and Israel rested from all enemies round about.

We cannot believe in Spirit while we believe in matter. We cannot worship both God and mammon.

Jesus said, "If a man keep my saying, he shall never taste of death"; and again, "I am the Light of the world." Jesus came reflecting the Light, demonstrating Life, worshipping Spirit, and denying matter.

The aim of the Christian Scientist is to follow Jesus. In following Jesus, they follow the Light; in following Light, they demonstrate Life. It is thus they can obey the command, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5: 16.

{ Light is reflected only through the understanding of the nothingness of matter and the allness of Spirit. It becomes our duty to get this understanding, that we may be able to reflect this Light, thereby showing good works unto men. Without this Light, we cannot reflect Life; without Life, we cannot do good works. "Follow me," is the demand of Spirit; "and the works that I do, ye shall do and greater," says Jesus. The work of Jesus was to heal, teach and preach the Light of Life, thereby raising men from dead works unto that living faith which gives them fruitfulness through active demonstration.

{ The question often arises, What is Reflection? It is the rays of Truth shining through the light of a pure perception of God and man. Darkness is the myth of human opinion that clouds the sky. Spiritual understanding scatters the clouds, and the light of Life beams in resplendent glory over the earth. The real man is bathed in the light of Love's illumination, and hence he is at peace with God. He knows no darkness because he is not mortal.

The creation of Spirit is the reflection of Light. As the sun shines from the firmament and casts its light over the earth, so does the sunlight of Truth send forth its rays over man, and he is found reflecting this Light.

In the Christianity of Christian Science we find the Light of eternal Love. Good works bud and blossom in the straight and narrow way as we follow in the footsteps of Jesus. Pride, self-will, material affections, and all the tares of human consciousness are laid down at the foot of the Cross under the shining rays of Christian Science.

The true Church brings forth the expression of the Word, and spiritual acceptance of this word unites man to God; hence the inspiration of the Word brings acceptance, and man enters into his birthright through acceptance of the Word of Truth.

Acceptance is a jewel to be worn and valued, for it makes us receptive of the Light.

Rejecting Truth is darkness, and is condemned by the Word, "He that denieth me, him will my Father also deny."

Receiving Truth is Light, and is rewarded by the Word, "He that confesseth me, him will my Father also confess."

Then let us accept this living Truth. Do not don it to-day and doff it to-morrow, but live it, love it, and light will flash into every cranny of mortal thought until mortality is swallowed up in immortality.

Acceptance girds the loins with the linen of righteousness, and, with Rod in hand, the might of Love and Wisdom is made manifest. It is thus we glorify the Father which is in Heaven, and bear the fruit of health and harmony.

A lighted understanding reveals Life, as Life demonstrates Life; hence death is swallowed up in victory, and the carnal dream of sense—time and mortality—gives place to the divine rule of Being, and Infinite existence is found in Soul. Soul is the lighthouse of reason, and the realm of eternal health. Science teaches that Soul is God, and there

is but one Soul, because there is but one God. Divine Science is the God of the whole earth, and man finds breath and being, his reason and understanding, in the hallowed sanctuary of Christian Science.

The Church of Christ, Scientist, is a city set on a hill that invites the traveler to his home in the mansions of Love. In the language of John, Revelation 21: 3, "Behold the tabernacle of God is with men;" and again in Revelation 22: 5, "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light."

It is through the Principle and Rule of Christian Science that the darkness is made to flee away, and the same Light is found that guided the wise men to the cradle of the Bethlehem Babe.

Let us seek and find, knock and ask, until the dream of belief yields to Law and order, harmony and Heaven. Christian Science is the great search-light that is sending its rays into darkness, persistently insisting upon its removal by the great declaration, All is Light, and there is no darkness at all.

In Bunyan's "Pilgrim's Progress," Christian was told to go to the wicket gate. "Then said Evangelist, pointing with his finger over a very wide field, 'Do you see yonder shining light?' He said, 'I think I do.' Then said Evangelist, 'Keep that light in your eye, and go up directly thereto, so shalt thou see the gates; at which, when thou knockest, it shall be told thee what thou shalt do.'"

Strangers and pilgrims, you who are in the valley of personal sense, go to the wicket gate of the Bible and Science and Health, and you will see the way to Light and Life. Search well, and you will find "the leaves of the tree for the healing of the nations," and in those sacred pages you will be told *what to do*.

THE CHURCH MANUAL.

THE list of names of the members of the Mother Church has been revised and corrected so far as possible, and will be published with the revised edition of the Manual now in the publisher's hands. See Publisher's Department.

THE OLD BIRTH AND THE NEW.

SAMUEL GREENWOOD.

A SENSE of life as mortal breath,
Bound in a few uncertain years,
Waiting, expectant for some death,
Walking in bondage to our fears.

A heritage of error's curse,
A daily round of want and pain,
A blind search through the universe
For God, that seeks him yet in vain.

Our hand against our brother turned,
Our heart abandoned to its greed,
Sweet pity in our hatred burned
And love debased where it should lead.

Some weary wanderings here and there,
Poor troubled dreams a day might span,
No hope abiding anywhere —
Oh, this is to be born of man.

A sense of Life untouched by death,
Unmeasured by time's fickle years,
Where fear may mark no shibboleth
Nor hold us bound in pain and tears.

A heritage as God's own child,
Above the thought of Adam's curse,
Within His Truth, still undefiled
To find man and the universe :

To help our brother in his need,
To know that Love reflects her own ;
Unselfishness in place of greed
And Charity upon her throne :

To find our heaven everywhere,
To wake and live above this clod,
To find that we His image bear —
Oh, this is to be born of God.

GOD'S WORD.

JAMES F. GILMAN.

ONE of the grandest features of Christian Science is that it inculcates that the acme of true living is in the hearing and obeying of God's Word *directly*.

Love's treasure consists in the fact that it is our privilege through obedience to its Word to realize its completeness and reflect it. To do this constitutes Life. It makes no difference in the beginning what the occupation, how limited the circumstances, how humble the social condition, what the sex, color, or age, spiritual hearing and obedience of the Word of Truth as it is in Christ, is the influence of real power before which mortal environment becomes as clay in the hands of the potter.

The recent change in our Church service, in the nature of things, works greatly to bring this thought uppermost. It tends to make us cease looking to others for our thought, and to look more to God alone for inspiration and support. Taking God's Word second hand is a substitute for the direct Word, for this latter inspires and enlarges our sense of Being and capacity to express it. We have been too willing that others should do our spiritual thinking, as well as acting, for us.

To hear and obey the Principle of Being directly is to possess and reflect genius in its true and noblest meaning. In this hearing and obedience, Original Cause is finding reflected expression, changing dearth into abundance and darkness into day, transforming by its vitality and beauty, the sense of life at every point.

Honest thinking may seem hard to the human sense because it includes "the rhythm of head and heart;" but not on that account is it less important to every one. The word of mortality, in the presence of the crystal Word of Truth understood as God gives it, disappears. Our difficulty seems to lie in mortal sluggishness. We need to exercise more the listening ability to hear the direct Word which is born of living faith. We then learn to be spiritually sure of the Voice.

It is wonderful how much of this Word becomes audible to us if we are earnestly listening for it. We verily find we are in the

glorious company of angels whose voices of Goodness and Truth whisper constantly of heaven.

We need more resolutely and persistently to sacrifice material interests, beliefs, self-illusions. By this we rise to the spiritual atmosphere where its sacred and beautiful stillness enables us to hear with certainty and joy the voice of God. In this atmosphere Love transforms all things to our sense and we see clearly there is one supreme lesson to learn and this a very precious lesson indeed — which is that the correction of mortal thought by Truth through willingness and *effort* to obey it, makes us aware of the heavenly Presence.

In this consciousness we *know* we really have all things because we discern the oneness of God with all Life. If sick, it heals us; if beset by the sense of fear of evil, it destroys its seeming; if assailed by the hosts of error and sin, it imparts strength and wisdom to triumph over them, and thereby to live solely to glorify the Truth because we love it supremely.

In the human sense or view we feel that this realization of God is very difficult or impossible, and this because of the seeming power of self-mesmerism through the claims of the suppositional material ideas; but the transforming power of Love once seen and felt reveals that material claims of life are nothing at all but the illusions of dreams. The desire and perpetual need of humanity is the consciousness of the sweet, sustaining companionship of God — Love — in which God's voice is constantly being heard.

If this is lacking, the sense of the emptiness of life grows upon us as one by one its material supports fail and its sham nature appears as reflected in the falsity of material things, wherein this true Love-sense is lacking.

The Mother-Love beholding the cause of all disappointment and suffering reaches out in her wisdom to urge and compel her children to look alone to God for the precious Word of Truth.

Hence the new order of Church service. No longer may we lean mainly upon others for our thought. We must think for ourselves, hear for ourselves, and obey and act for ourselves. The Bible, with Science and Health with Key to the Scriptures is our sufficient *guide*; our work we ourselves must do.

The *living* Word is spiritual and always comes directly from God. "In the beginning was the Word, and the Word was with God and the Word was God," says St. John. It comes

from heaven as it must come before it becomes *our* word. It must to our sense become clothed with the *living* sense of Love and Truth, before it becomes *ours* to speak or act or reflect. We then "speak as one having authority," and not as an imitator.

Jesus said, "All things are possible with God." Divine Love is the only reality; is always *perfect*. In all its seeming variations of expression it is *true* Love and infinite.

Briefly stated, What is the substance of that which our Leader and Teacher lives to define in demonstration as related to the Way of salvation? Is it not this — that we must each individually in the strength of God's Word reverse material sense in order to live and be saved from its emptiness and destruction? In this personal, material sense reversal God's spiritual Word is found to be the "one very precious pearl." We wisely "go and sell all that we have (self) and buy." In the hearing and reflection of this we are "as a light shining in darkness;" "a city set upon a hill that cannot be hid." In this only do we reflect straightforwardness and progress. When we listen for and obey "the still small voice" all other voices become silent. Love's Word is then found present to sense as the only life, goodness and power; and we *know* then it is immortal and eternal.

Since the new order of service was instituted, we have found the Quarterly Lessons opening the way of Truth impersonally and we remember, with added reverence, words of our Leader wherein we are admonished earnestly to listen for and obey only the Word of Truth as it imparts itself through the reversal of material claims.

WHY NOT DIVIDE UP THE DEVIL?

(From the State Register, Iowa.)

It has been noted that while God has been referred to as both male and female in the "Woman's Bible," the devil remains male throughout. Why don't they divide him up also?

IN the article entitled "Wealth" by J. T. C., in our last issue the reference to Deut. should have been 8: 18 instead of 9: 18 as it was there given.

The difference is important to those who may wish to look it up, and hence this correction.

CONCERNING OUR JOURNAL.

A. O. H.

IS it not possible, that so much having been done for us individually through Christian Science, we are content to accept the blessings, forgetting the great privilege of helping to extend this understanding to the thousands who are waiting and hoping, and working, even as we were striving but a few years ago, in what seems in the light of to-day, a purposeless, ineffectual way?

Christian Scientists claim a better understanding of Life — of the true spiritual import of the Bible, and that they are putting that spiritual import into practise. Are they supporting that claim?

“Ye are the light of the world. A city that is set on a hill cannot be hid.

Neither do men light a candle, and put it under a bushel, but on a candle-stick; and it giveth light unto all that are in the house.” Matt. 5 : 14, 15. Are we individually that light? Are we that city? Is our candle in the candle-stick giving light to all the house? The Master here is evidently endeavoring to impress upon his followers their individual responsibility in glorifying the Truth, strongly intimating that no man having a true conception of this Truth can hide it from the world.

A city set on a hill cannot be hid by very reason of its bold, well-defined position, representing the “yea, yea” and “nay, nay” that admits of no indecision or dissimulation.

Accepting the unmistakable significance of the Master’s words, are we as his professed followers helping to give light to the world, do we appreciate the necessity there is that the light be shed abroad, a veritable search-light whose beneficent rays will reach far beyond our personal conception of their influence and power?

Our *Journal* is the only absolutely reliable Christian Science Magazine published to-day. Our Mother, Rev. Mary Baker Eddy, recognized the need of just such a medium for the dissemination of pure Christian Science thought, and supplied not only the finances necessary, but the personal attention and supervision,

unwearying care and unceasing vigilance to provide for this need and to protect what? The Truth. And yet the children who would learn more of this Truth are every day being unwittingly led astray through unreliable reading: calculated as the Master said, "if it were possible" to "deceive the very elect," yet purporting to support Christian Science principles, while in reality very far from the teaching of our text-book Science and Health with Key to the Scriptures.

With just a little thoughtful consideration we can see how deep an interest our Mother must take in our welfare, that she continues her care over us, trying to protect us against the shortsightedness that might lead us into by-paths, but for her frequent admonitions, from a richness of understanding and experience far beyond our comprehension, and do we not feel we ought, so far as within us lies, to come up to her support and give some sign of our appreciation of the effort made, not only in our behalf but that of all earnest seekers for the Truth?

Where is the healer who can afford to dispense with the helpful testimonials and experiences that inspire hope and courage in his patients? What Christian Scientist can afford to be without the only representative publication which he can safely, without fear of producing confusion of thought and consequent inharmony and disaster, hand to a sincere seeker for help out of darkness into light?

Any body of people banded together for efficient work, must have some publication which faithfully sets forth their principles.

And how do we estimate the interest of one who represents himself as an earnest advocate of these principles, yet refuses to support them financially and morally?

The very fact that the leader of an organization gives, in a measure, his honest approval and financial support, should bespeak for that measure the active co-operation of every live promoter of the principles which stand back of it, in deference to the better judgment which the very position of leader would betoken.

Suppose that leader possessed of a manifestly great measure of Christ's spirit, having proved the understanding by demonstration, must we not accept that leader's interests as ours gladly, thankful to be led? And if our Mother considers this *Journal* of ours worthy her contribution and support, should we not awaken to the fact that it is at least equally worthy the con-

tribution and support of those for whom it is largely published?

If we could only rouse ourselves to individual responsibility, only recognize a principle in our doing, and a lack of principle in leaving our work to be done by some one else who must thereby bear a double burden, much would be accomplished.

If we believe in Christian Science then let us use the means which the *Journal* provides, for the distribution of its principles far and wide, to much greater limits than our personal influence could possibly reach. We hear on every hand, "What can I do for Christian Science?" and after considerable investigation among Christian Scientists of different localities, I think if we fulfil our obligations to the *Journal* the question will be answered in a measure, for some of us.

I have noticed that as a rule the majority of the names of the older brothers and sisters which appear on the last twenty-five pages of the *Journal* never appear anywhere else in the publication — the exception but proving the rule, while unfamiliar names abound on the preceding pages.

We younger workers will gladly contribute according to our understanding but we feel those so much longer in the thought would be able to give us the benefit of a much wider experience, which would prove very helpful to all, since giving does not impoverish.

THE following is Wyclif's translation of the Lord's Prayer (1384):

Oure fadir that art in heuenes, halwid be thi kyngdom cumme to; be thi wille don as in heuen and in erthe. Gif to vs this day oure breed, oure other substance: and forgeve to vs our dettis as we forgeue to ouer dettours; and leede vs nat into temptacion, but delyuere vs fro yuele. Amen.

Rendering of the Lord's Prayer in 1526: — (By Tyndale.)

O oure father which arte in heven, hallowed be thy name.
Let thy kingdom come.

Thy wyll be fulfilled as well in erth as hit ys in heven.

Geve vs this daye oure dayly breade;

And forgeve vs our treaspases even as we forgeve them which treaspas vs.

Leede vs not into temptacion, but delyvre vs ffrom yvell.
Amen.

A PHYSICIAN'S CASE.

E. N. F.

I N eighteen hundred and sixty-two I was in the United States service, and received a sunstroke which rendered me unconscious for several hours, but being young and strong I was able for duty in a few days. I afterwards suffered from a complication of troubles, peculiar to camp and army life, and last but not least received a gun shot wound which almost terminated my mortal existence.

At the close of the war I returned home a complete wreck of my former self. Not being able to resume manual labor, my former employment, I sought the medical profession for a living. Many were the terrible headaches I suffered by reason of hard study and professional exposure. In 1882, I was prostrated by secondary effects of sunstroke, too numerous and painful to mention.

For more than twelve years I was almost a helpless invalid, confined to my bed and room from six to ten months every year of that time. I also suffered from insomnia to that extent that I can safely say I only slept two hours and thirty minutes on an average out of the twenty-four for more than twelve years.

When able to walk out a little I had to have a parasol over me. I would not have walked or stood in the sunshine one minute without a covering for my head for ten thousand dollars. I had to resort to chloroform, chloral or morphia before I could get relief. I had to wear colored glasses when able to go out. My hearing was painfully acute, even the clock at night had to be frequently stopped, and that too with my ears tamponed tightly with cotton. At my best I could not read or tolerate reading by my family in any book or on any subject more than thirty or forty minutes at a time, once or twice a day.

In the course of twelve years I had abundant opportunity to test the virtues of all reputed material remedies in the line of nervous affections. I tried the remedies of Brown-Sequard, of Fothergill, of Germany, of Russia, but first of all the remedies of our own highest medical authorities. I tried climate, mountain and plain, electricity and sinapisms, cupping and iodine, *ad infinitum*, but they all failed.

In my extremity I was advised by a minister of the gospel to try a clairvoyant spiritualist; I did so. She went into a swooning fit, and pretty soon she partly opened one eye, closed it again and began to mutter; meanwhile I wished I had my medicine case for I would have prescribed for her for fits. When the fit was over and her *vision clear* she said she could see water on my brain. That settled it. This scriptural injunction came to me, "Seek not unto them that peep and mutter."

As "a dernier resort" late in October, 1893, I commenced treatment in a celebrated water cure sanitarium conducted by my own school of physicians; this consisted of hot baths, drinking the water, some electricity, and but very little medicine. After six weeks' treatment I was somewhat improved and felt better than I had for twelve years. Of course my hopes rose high, but I was very weak and very much emaciated; six weeks' sweating added to ten months' confinement to my bed had reduced me quite low indeed; but I held my own until the eleventh of February, 1894, when I had an attack of the "grip," or rather it had me. My attendant came and punched me full of morphia as he had done a thousand times before, but on this occasion without any effect whatever.

Within sixty hours I think I lost twenty pounds of flesh. My old anchor, morphia, now had failed, but I was not to be discouraged yet. I took this encouraging view. I thought maybe my six weeks' sweating had resulted in intense suffering, and now it had all gone out in a flash and I would be healed, but I was soon doomed to disappointment, for in a few days my old headaches came back with all their old time vigor. Now all hope had fled. I could look to no material remedy for relief; I saw nothing but suffering before me until I died.

I was in this condition when a Christian Science healer came to see me. He told me God could heal me; well, I knew God could heal me. I had for many years been a praying man, my house had been the home of many ministers of the gospel, and they had prayed for my healing at my family altar, but yet I was not healed. I asked him if he understood this thing; he said he did. I told him he was the man I wanted to find. I made a contract with him for six weeks' treatment; began with present treatment once a week and absent treatment the rest of the time.

The first night after taking treatment I slept nearly eleven

hours. Breakfast was ready about eight; my wife came in, I was still asleep. I know she was frightened, probably she thought I was hypnotized or something worse. She spoke, I was wide awake, and so was my stomach. I arose, dressed myself without help, and went to my breakfast the first time in many weeks. My sleeping and eating have never deserted me since. I suffer no more headaches, neither do I suffer from any other claims that force themselves upon me for any length of time. I very soon procured a copy of Science and Health with Key to the Scriptures, and began reading it. I now found I could read it by the hour and grow stronger all the time. At the end of seven weeks I had sufficient understanding to treat my own case and discharge my healer, paying him, and it was the cheapest bill I ever paid in my life.

For two summers I have made my own garden. My cane, cotton, colored glasses, parasol are all gone forever. The sunshine does not affect me, neither does wind, or cold damp changes,—in a word I am healed.

To my old professional brethren I say, God bless you all, I thank you for your kindness, you mean well, but, come up higher.

"THE NEW WOMAN AND THE NEW CHURCH."

CLARA DWYER.

THE above is the title of an excellent article on Christian Science recently printed in *Der Westen*, a German family weekly of the first rank published at Chicago.

The paper is prefaced with a truly classical translation of "The Lamp," from the *Christian Science Journal* for August. Mrs. Eddy's interpretation of Scripture is characterized as "worthy of the most eminent theologians of the world."

Commenting upon the prominent part taken by women in religious movements of every age and clime, the writer adds the following:—"The advent of a woman as the *founder* of a religion, moreover, of a religion that to all appearance rejects all one's philosophic systems, denies a score of conceptions with which man has literally 'grown up,' peremptorily invalidates the right of subsistence hitherto claimed by medical science; this is so conspicuous a manifestation, and withal so prominent a characteristic in connection with the close of this age as to be deserv-

ing of our attention; for it is a sign — one of the many signs — of reaction that was bound to follow in the wake of the feverish craving for enlightenment manifested during the century's dawn. As aforetime one of the *dictums* chosen by the revolutionary element of modern Europe upheld the 'emancipation of the flesh,' so to-day, resounds around us the watchword of the emancipation of Mind. 'Mind, not matter' is one of the mottoes of Christian Science, which was displayed in company with another, 'Men, not things,' on the program of the World's Religious Congress.

While the efforts of present day religious philosophy show the tendency to interpret Christ and Buddha as merely idealized *human* types, seeking in this manner to establish a common footing for the countless existing creeds, Christian Science specifically acknowledges Christ's divinity and transfers him to the domain of metaphysics. Furthermore, this divinity is not to be interpreted from the personal or *corporeal* standpoint,—God being Spirit, Intelligence, Soul, Good, Truth, Love, etc.

Whereas natural science had ostensibly 'done away with' miraculous power forever, Christian Science prophesies the revival of miracles. Human beings are to do the wonders recorded of the Son of God in the New Testament, not by the power of human will, but through the operation of inherent divine Principle. Hypnotism, animal magnetism, mesmerism and faith cure have nothing in common with Christian Science healing. . . . Personality is kept strictly in the background, hence the Christian Science churches have no pastors, alternate readings from Scripture, and Science and Health with Key to the Scriptures, constituting the sermon. . . . The adherents of the new faith are principally from the ranks of persons healed by Mrs. Eddy or her students, and number about 300,000. Women are in the majority. The regard in which Mrs. Eddy is held may be seen from the following *excerpta* of an editorial published in the official organ of the new church, *The Christian Science Journal*." (Here follows an excellent translation of the July editorial, beginning with the last paragraph of page 172 to next page, 6 lines, and closing with last three lines of second paragraph.)

A brief biographical sketch of Mrs. Eddy is given together with the outline of the entire Christian Science movement, down to the present day. In lieu of a critique of the "remarkable

book," Science and Health, the writer gives a few of its most important statements from the chapters on Physiology, Marriage, Some Objections Answered, and Recapitulation. The article closes with the following tribute to Mrs. Eddy and the cause: —

"Mrs. Eddy is famous as a singularly forceful thinker, a gifted lecturer, enthusiastic teacher, and a noble philanthropist. She is said to have healed a large number of invalids, and taught scores of students without remuneration. She discerns the happiness of the human race in the spiritualization of the inner life, or thought, a purpose which cannot fail to elicit universal recognition, indeed the aim of the movement is wholly noble. The growth of its following invites the conclusion that Mrs. Eddy's abstract theories, and symbolic interpretation of the Bible, together with the attendant 'demonstrations,' is something more than a mere phase of American *fin-de-siecle* fervor along religious lines; it is more than conjectural that it will be designated as one of the most interesting metaphysical phenomena to be recorded in the annals of religious history during the century."

BIXBY ON MEDICINE.

DOC BIXBY in the *Lincoln State Journal* discusses the medical fraternity as follows:

The disciples of homœopathy, in annual convention assembled, have enjoyed a thorough feast of reason and flow of rhetoric, and will return to their homes feeling that it was good to be here. When you come to think of it and think real hard, there is something funny in these conflicting systems of medicine, and it is well for humanity that the schools are not as numerous as the vast and varied systems of theology. Judging from general results, mortality is probably as great under one form of practise as another. Medication at best is only palliative, and though research has been going on for over three thousand years a specific for any human ailment under the sun has never been discovered, and never will be, for the very good reason that it does not exist. Process of life and death are about the same in man as in the vegetable kingdom. Given the proper surroundings and in either case health is the natural condition. Sickness is always the result of violated physical law, and restoration is generally sought for through the mysterious channel of medication, without regard to cause. This accounts for the amazing

number of "chronics" who go bellyaching through life, "always a-dying and never dead," and enriching the apothecary shops at the expense of alimentary canals converted from the purpose for which they were created, into sewers carrying off antiseptic slop of one kind and another at a vital expense sure to lop off many years of life, and make miserable those that remain. Homœopathy is not lacking in able and ardent advocates — men successful as practitioners and virtuous as citizens, but until medicine has been reduced to a science and religion to a certainty, the preference for one school above another is not of sufficient importance to demand a wasteful expenditure of thought.

For these able men of learning
We should feel profound respect;
'Tis for truth their hearts are yearning
We should ever recollect.

And we ever should remember
They are toiling for our sakes,
Joyous May or cold December,
(And they bury their mistakes.)

With the surest self-reliance,
Many a healer works his trade,
Bidding calm and cool defiance
To the laws that nature made.

And he gives his patients oceans,
If an allopath, I think,
Of bi-carbonated potions
And hydragerated drink.

If a homœopath he treats us
To small aconited pills,
And the only thing that "eats us"
Is his allopathic bills.

— *Cedar Rapids Commercial.*

So the ministers have really taken up the discussion of what is known, variously, as Christian Science, faith healing, and prayer cure, and are not at one upon the question. It is probable that they do not know any more about it than laymen, unless they have made a special study of it, but when a reverend gentleman takes it upon himself to say, as one has done, that "Christian Science is the counterfeit of the art of divine healing, which has been lost by the church and taken up by the devils," he should be reminded of the words of his Lord and Master, who, in reply to a similar objection, said, with all possible charity, "By their fruits shall ye know them," and of whom the Pharisees said, "He casteth out devils through the prince of devils."
— *San Francisco Chronicle.*

DEATH WARRANT OF JESUS CHRIST.

OF the many interesting relics and fragments of antiquity which have been brought to the light by the persevering researches of modern philosophers, none could have been more interesting to the philanthropist and believer, than the one we publish below. "Chance," says the *Courier des Etats Unis*, "has just put into our hands the most imposing and interesting judicial document to all Christians that ever has been recorded in human annals;" that is, the identical Death Warrant of our Lord Jesus Christ. The document was faithfully transcribed by the editor in these words:

Sentence rendered by Pontius Pilate, acting Governor of Lower Galilee, stating that Jesus of Nazareth shall suffer death on the cross —

In the year seventeen of the Emperor Tiberius Caesar, and the 27th day of March, the city of Holy Jerusalem, Anna and Caiaphus being priests, sacrificators of the people of God. Pontius Pilate, Governor of Lower Galilee, sitting in the presidential chair, of the Prætorium, condemns Jesus of Nazareth to die on the cross between two thieves — the great and notorious evidence of the people saying —

1. Jesus is a seducer.
2. He is seditious.
3. He is the enemy of the law.
4. He calls himself falsely the Son of God.
5. He calls himself falsely the King of Israel.
6. He entered into the temple, followed by a multitude bearing palm branches in their hands.

Orders the first Centurion, Quilius Cornelius, to lead him to the place of execution.

Forbids any person, whomsoever, either poor or rich to oppose the death of Jesus Christ.

The witnesses who signed the condemnation of Jesus, are :

1. Daniel Robani, a Pharisee.
2. Joannus Robani.
3. Raphael Robani.
4. Capet, a citizen.

Jesus shall go out of the city of Jerusalem by the gate of Struenus.

The above sentence is engraved on a copper-plate; on one side are written these words; "A similar plate is sent to each tribe." It was found in an antique vase of white marble while excavating in the ancient city of Aquilla, in the kingdom of Naples, in the year 1810, and was discovered by the commissioners of arts of the French armies. At the expedition of Naples, it was enclosed in a box of ebony, as the sacristy of the Chartem. The French translation was made by the commissaries of arts. The original is in the Hebrew language. — *Phil. Gazette.*

NOTE. The newspaper cutting from which the above is copied, was found pasted in an old Bible printed in 1822. Date of newspaper cannot now be ascertained.—IDA P. HUNT.

AN EVENING OF SACRED SONG.

ON last evening the beautifully decorated parlors of Mrs. E. S. Davis on Orange street, were filled to overflowing with musical people and others, exclusively the Christian Scientist friends of Mr. and Mrs. George Ellsworth Holmes, Chicago. Among those who contributed to the songs of the evening were Mr. Holmes, Mr. and Mrs. Priestley Hall, Mrs. Monroe, F. W. Richardson and Mr. and Mrs. R. H. French, with Mrs. Lucy Loud as pianist. The occasion was in honor of Mr. and Mrs. Holmes, Christian Scientists, who have been visiting Riverside temporarily for a short time, and who will leave in a few days for their home in the East, whence they soon depart for Europe, where Mr. Holmes expects to spend some years in his profession in which he has attained an eminence as soloist rarely equaled and not excelled by any singer in this country. The evening's entertainment was beautifully and fittingly closed by the unexpected presentation of a beautifully bound volume of Science and Health with Key to the Scriptures. The presentation was made in the following words by Dr. A. A. Sulcer, briefly and feelingly responded to by Mr. Holmes:—

"Strange we never prize the music
Till the sweet-voiced bird has flown;
Strange that we should slight the violets
Till the lovely flowers are gone."

"This sentiment has doubtless at some time echoed through almost every human heart ; and in each of our individual experiences there is some lingering regret which we long to express, but there is no ear to listen. So now, at the close of this evening's pleasant entertainment, and upon the eve of Mr. Holmes' departure for scenes in other lands and under other skies, I desire, on behalf of his many Scientist friends of Riverside, to express, in some measure at least their sincere thanks for the beautiful songs he has so generously, so kindly and so grandly sung for them during his brief sojourn among us. And in testimony of their high appreciation of him and his fearless defense of the Truth, I have the honor, also in behalf of his friends, to present him with this little book, which has been sent to the world to break the darkness and point humanity toward the dawn. It matters not where you may chance to open its pages it is like opening the petals of a rose, whence sweet fragrance is emitted. But it needs no eulogy, no introduction from me, for the little book is none other than Science and Health with Key to the Scriptures, by Mary Baker G. Eddy. And this presentation is made with the fond hope and belief, that the little guiding orb of truth, after having lighted our brother's pathway successfully through foreign lands may give him safe conduct back to kith and kin, and native home, under our best loved American skies, and some day we trust to the fragrant groves of lovely Riverside." — *Riverside (Cal.), Daily Press.*

CURED BY CHRISTIAN SCIENCE.

PUBLISHED BY REQUEST.

TO whom it may concern: I have been a sufferer from asthma for over forty years, and as time passed the disease grew worse, and several years ago developed into its most aggravated form.

It made my life miserable, as every one who has suffered with asthma, even in a mild form has realized. I resorted to the use of all known remedies advertised as a sure cure for asthma, traveled for my health, and spent between three and four years in the mountains, and was treated by several eminent physicians, but my case seemed to baffle their skill except in giving me only temporary relief.

I became despondent and was ready to give up in despair, when my friends prevailed upon me to try Christian Science. I agreed to give Christian Science a trial, without any expectation or hope of being benefited, and the first of last June I called upon Mrs. A. D. D——, of this city for treatment, and in about four days from the time I took the first treatment, I commenced to improve, and after being treated between two and three weeks, I can truthfully say I am cured, and I now feel as well as I ever did, and I believe I am permanently cured, and that Christian Science did it. My prejudice against that mode of treatment has been overcome, and it is with the greatest of pleasure that I write this letter and recommend Christian Science to all those who are suffering as I have.

Those who are interested in the cause of humanity, and the restoration of health, are at liberty to publish this letter, and give it as wide a circulation as possible, that others may find the remedy, and be benefited as I have been.

I am now 75 years of age. My appetite is good, I sleep sound, and feel as well as I did when only 20 years old.— W. W. McLAUGHLIN IN THE *Dispatch*: CLAY CENTER, KANSAS.

IN THE SILENCE.

LET the waves of sound roll by!
 Quiet earth's tumultuous measures.
 In the silence, God draws nigh,
 And would give thee of His treasures.
 Peace and blessing shall abide
 Then, forever at thy side.

Hush! all mortal sense be still!
 Let the spirit's senses waken!
 Resting so, in Love's dear will,
 Trust, that never can be shaken,
 Holds thee in a sweet embrace,
 'Neath the shining of God's face.

Then His "still, small voice" is heard,
 Harken to its tender sweetness!
 Let each holy, gracious word
 Fill thee with its dear completeness.
 So thy life shall blameless be,
 And the "Christ-mind" dwell in thee.— E. E.

NEVER WAS.

THERE was never a rose, in its true light seen,
That faded and perished ; was ne'er a green
Of spring-time that died to a winter's gray,
Nor a night that fell on eternal day.

There was never a shadow but seemed to be,
There was never a lapse from reality ;
And Man, as he is, never discord knew,
Never sorrowed nor suffered, — since Truth is true.

There was never a struggle to be set free
From the limits placed on Infinity ;
There was never a cloud shadowed Love's sweet face,
There was never a lie found in Truth a place.

Ah yes, there's the seeming, and hearts grow faint,
As they climb the steep ; yet there's no complaint,
For each triumph gained meets with Heaven's applause,
And they know at last that it never was.

— *Edith Brownell.*

THE venerable John A. Bingham, for many years United States Minister to Japan, is living in Cadiz, Ohio. In a recent address before the students of Franklin College he emphasized his belief in a life beyond the grave. He said : "Ingersoll and others ridicule my belief in a future life. I think I have the better of them. If I am mistaken I shall never be conscious of it ; neither will they. If they are mistaken, I shall be conscious of it, and so will they. Therefore, I think I have the advantage of them."

I AM profitably engaged reading the Bible. Take all of this book upon reason that you can, and the balance on faith, and you will live and die a better man. The purposes of the Almighty *are* perfect, and *must* prevail, though we erring mortals may fail accurately to perceive them in advance. I know that the Lord is always on the side of the right : but it is my constant anxiety and prayer that I and this nation should be on the Lord's side. — *Abraham Lincoln.*

OWEN ACQUITTED.

THE case of the city of Davenport vs. Charles A. Owen, who was charged with failing to properly report a case of contagion as required under the city ordinances, came to an abrupt ending just before noon to-day. On motion of counsel for the defendant Judge Waterman instructed the jury to return a verdict acquitting the defendant of the charge. The ground for Judge Waterman's ruling was that the city had failed to make out a proper case in that it had failed to show that the defendant knew that it was a case of contagion.— *The Davenport Daily Leader*.

THE religious cult called Christian Science has made amazing progress since it was instituted 29 years ago. The founder of it, Dr. Mary Baker Eddy of Boston, promulgated the new faith in the year 1866, and now the followers of it have 200 incorporated churches in the United States, while numerous detached bodies worship in a less formal manner. Next to the Bible the follower of Christian Science holds in reverence the book of the faith which Mrs. Eddy published in 1875. It is called "Science and Health" and has gone through 97 editions. It is a key to the Gospel in the light of Christian Science or, more properly, Christian knowledge as Mrs. Eddy believes it to have been revealed to her. It is reported that the cult has almost as many followers in Europe as in America, and among these are persons of prominence in political, literary, and artistic life.— *Buffalo Daily Courier*.

I LOOK to thee in every need,
And never look in vain ;
I feel thy touch, Eternal Love !
And all is well again.
The thought of thee is mightier far
Than sin and pain and sorrow are.

Embosomed deep in thy dear love,
Held in thy law, I stand ;
Thy hand in all things I behold,
And all things in thy hand ;
Thou leadest me by unsought ways,
And turn'st my mourning into praise.

— *Samuel Longfellow*.

NOTES FROM THE FIELD.

I THINK the first time I ever heard of Christian Science was in February, 1891, while visiting my sister in G——, N. H.

Many cases that the M. D.'s had pronounced incurable had been healed by Christian Science; among whom was a gentleman I knew. He was healed of a carious bone. I thought if it could do that I could be healed.

I soon found where one of the Scientists lived, and made my way to her and found her full of work. She referred me to a Scientist in Boston—one of Mrs. Eddy's students, but I felt reluctant to leave her without understanding something about it. She sat down and began to explain it to me. I was perfectly delighted! I saw it was the Truth. I did not want to leave her.

Finally she said, "If you will buy Science and Health I will treat you a little while." I did so. I remained under treatment during my stay in G——, which was about three weeks, and left the place feeling much better than when I came. I threw away all my medicines,—except a bottle of camphor I gave to my sister.

As soon as I got home I read Science and Health through, but did not understand it; it was so different from the light, trashy literature I had been used to reading. I did not seem to get along as well as I expected, so I wrote to the Scientist in Boston, and asked him to assist me.

His reply seemed very cold. At first I thought I would not write to him again, but it was only error rebuked, and I wrote again for treatment. He treated me some time until I felt strong and well; so well that I went to work where I had to work from six in the morning until nine and ten at night.

Error suggested that I would not have time to read Science and Health, so I loaned it to a poor old lady I thought it would be a help to. I went to R——, Vt., the following winter and remained until the next September when I had belief of la grippe, and it seemed to leave me with all the ills that flesh is heir to.

The next January I sent to the same Scientist again for treatment and remained under his care for a long time. Among my many troubles was one that mortal sense claimed needed a

surgeon, and my people (not understanding Christian Science) urged me to go to a hospital. But I felt safer in the hands of God than man — and He carried me safely through.

I have since been through a class taught by one of Mrs. Eddy's students, and have learned not to neglect God for worldliness, for if we go astray we shall be brought back through many stripes. I find Science and Health much plainer as the mist of mortal sense disappears. It truly is our Key to the Scriptures. — I. G.

WHEN the December number of our dear *Journal* came, with measure "full and running over" of good things my *need* was so great, that I sat right down in the midst of household duties, yet undone, to read, and proved again, that every need is met in Divine Love. The article, "A lesson from the Metronome" and the one on "Wealth," being specially helpful.

One member of the family while trying to cheer a friend under the claim of poverty, said why! I feel rich; I have God and the Bible, and Science and Health. She seemed to see clearer than ever, that sense would keep us poverty stricken, and what true riches meant. She had been reading the article in the *Journal*, and as I heard her speak of this, and of how much she was helped by the *Journal* — a repetition of my own experience,—it came to me, "have you nothing to give in return for this you have received? give — if it be ever so small a tribute to Truth, it will not be lost."

I had this little experience the other day,— a demonstration over self, which may help some other grief-laden human heart. For several days I was tempted to grieve, by my thoughts going back to sad events which occurred a year ago — almost every hour of the day thought would whisper, "it was just a year ago." I had demonstrated a little over it by not *speaking* of it to those who were connected with the trouble, but had not succeeded in keeping my own thoughts from recurring to it, when this message from Truth, came as clearly as if a voice had spoken — "A year is only the human thought of time, in God's world there are no years, it is *eternity now, live in the now*," and the temptation was overcome.

It matters not what form the temptation takes, whether poverty or grief. "Live in the now." helps me to keep to the duty of the hour.

"Build a little fence of trust
 Around 'to-day';
 Fill the space with loving deeds
 And therein stay:
 Do not look between the bars
 Upon the morrow.
 God will help thee bear what comes
 Of joy or sorrow."

— M. E. W., Malden, Mass.

DEAR JOURNAL:— I know the readers would like to hear of the progress of the First Church of Christ, Scientist, of Omaha. We have secured a church building where we are to hold all our services, and have our reading room, on and after December first. Much work was needed to put it in good repair, and the arguments of error seemed to come thick and fast—that it was impossible to have it ready at the time, and impossible to find furnishings that would be harmonious, so that constant watching has been, and is very essential. And in the effort to overcome every adverse thought with Truth and Love—to stand in the face of everything and know that Truth is always the victor, how my heart has turned with love and gratitude to the workers in the Mother Church! I wish I could give expression to my overflowing thoughts.

Because the Church has been demonstrated it is possible for us to make the demonstration for our branch. There is such a sense of oneness with the vine—of its shelter and protection—the "Structure of Truth and Love" (S. & H. def. of church)—the demonstrated thought of the oneness, or brotherhood of all mankind.

How thankful *all* will be *sometime* for the faithful watching of our dear Mother in Israel, as well as that of her students.

What cause for rejoicing there is in the progress all over the field! We are gaining more of the understanding of Principle continually, and of the consciousness that Divine Love is so tenderly brooding o'er us.— E. G. G., OMAHA, NEB.

It is over three years since I was healed by Christian Science of complaints of many years standing—lung troubles, great debility, and neuralgia. I had been pronounced incurable by doctors in England and recommended to travel as a last resource. I had done so without any lasting benefit.

While traveling in America I was told about Christian Science. It was something quite new to me, but I was struck with some remarks the Scientists made, and determined to investigate. I procured a copy of Science and Health with Key to the Scriptures, with the intention of finding out something about the Science before going to a healer for treatment, but it turned out that the Book was to be my healer.

This Book gave me new life, new vigor, it put me on my feet and dispelled that awful cloud of gloom and despair that had hung over me. From that day to this I have never had a return of my old complaints and I am now trying to obey the command, "Work out your own salvation" with the light of this new revelation that has come to us through our Leader, the Rev. Mary Baker Eddy. I have since come to America to study with one of her students.— A. F. B.

FOR nearly thirty-two years I was a sufferer from an injury received in my youth. The best doctors and surgeons said I never could be cured, that I need not *even think* of it.

Various other claims grew out of this one and life became a burden. I had undergone many operations and "suffered many things of many physicians," and was waiting for death to release me when I first heard of Christian Science. I did not believe in it, but tried it mostly to gratify some of my kinspeople. This was about twenty months ago. The treatment was absent. I was soon healed.

I was perfectly dazzled, the light was so sudden and glorious that burst upon me. I wanted to get up in the housetops and shout it to every passer-by. I thought they would listen to me and believe — but alas : they thought me insane. I sent at once and got all our Leader's books, and in one month commenced destroying claims for others.

Last winter I went through a class taught by one of Mrs. Eddy's faithful students, and received untold benefit.

Our Cause is gaining ground in this little frontier place. This is a good field for labor. I healed a little boy of a rattlesnake bite a short time ago, and it has attracted considerable attention. — MRS. J. V. L. BERCLAIR, GOLIND CO., TEXAS.

SEVEN years ago we organized our Sunday school, at the residence of one of our members, who afterwards was elected as our first pastor.

We had only a few members at first, but the following year the number increased to near eighty. At that time there were many people in and about Sutherland, who have moved away since.

Many who heard the word believed. Many were healed of their beliefs, and while some that were healed joined our happy band and gave a hand in bearing the standard of Truth, others reviled us and spoke against our holy cause. Some who were loud in their professions went back.

However, we went steadily forward, and although many of our members have gone away and our country is not thickly settled, and many of our members live miles from the church, we have never waxed cold, nor have our services stopped, nor had to be reorganized.

We selected our pastor from our members until the new order of Services was ordained.

The Bible and Science and Health with Key to the Scriptures are, and have been from the first our only text books.

And although we feel rich in having received a ray of this beautiful light in Christian Science, in this world's goods we are poor. — T. H. BELL, SUTHERLAND, FLA.

For a long time I thought I would write for the *Journal*. If I can do nothing more I can express my thanks for such a *Journal*; we anxiously await its coming each month, and enjoy reading the letters from the brothers and sisters. I did not come into Science because of being healed; but I questioned the soundness of all creeds, and was an earnest searcher for Truth. I was sure that the Bible taught but one Truth. I learned something of Christian Science a little more than three years ago.

My husband and I find rare treasures in the Bible and Science and Health. We are endeavoring to live this blessed Truth, and it brightens our pathway.

When reading of the building of the church at Stillwater, Oklahoma, by the young students of Christian Science—none of them carpenters, and as one said not even the son of a carpenter,—my husband's voice became husky and tears dimmed his eyes, because of the people's zeal in the furtherance of the Truth which makes free indeed. I have some good demonstra-

tions, the greatest is overcoming a belief of ill-temper and learning to love unselfishly.— E. W.

LAST April, when the order came that the Bible and Science and Health with Key to the Scriptures, were to be the only pastor, we obeyed the direction, but with a feeling of regret. We felt very much as the Israelites of old did under Saul, that the order of service which we then had was too good a thing to give up. But unlike them we desired to be obedient to the voice of Truth; and we were.

For a time our congregation lessened considerably, but for the past two or three months they have steadily increased, until now they are much larger than they have ever been before.

To-day I do not think one of us would willingly return to the old order of service. We feel that the Bible lessons bring out the Truth with a power and clearness, which could not be accomplished by any other means.— CENTRAL CHURCH OF CHRIST, SCIENTIST, BUFFALO, N. Y.

I WISH to speak of one of the many cases in which our dear *Journal* has done good. Not long ago my little girl had a claim which I seemed unable to meet. Although several outside patients were responding to the treatment, my selfish mother-love made the child's belief seem real.

Towards evening she asked for a *Journal*, and being too young to read, commenced to spell for me to tell her the words. What she spelled was, "When the light comes if you are looking in the right direction"—and she was healed at once. While I was looking for error, the child turned to Principle and caught a glimpse of the light. We must indeed become "as a little child." She got up out of bed, and carried the *Journal* around with her all the evening, calling it hers, and still keeps it with her playthings.— M. C. K., KANSAS CITY, MO.

I THINK it would interest many to know that during all the busy time of this great Exposition, the "little book" Science and Health with Key to the Scriptures, has had an honored place in the library of the beautiful "Woman's building." It was received with cordial appreciation and has been much read. For several years it has also been in our Young Men's Library,

also in the Y. M. C. A. Library, and we know that wherever it is its divine leaven is working for righteousness.

Our Christian Science rooms have been a welcome resting place for many of our visiting Christian Scientists, and we have enjoyed sweet commune with dear workers, in this glorious Truth, from every section. — S. M., ATLANTA, GA.

I BELIEVE that our reward will be proportionate to our fidelity and steadfastness in Truth and loyalty thereto. I have had some very precious evidences of the willingness of the Father to work through me in healing and truly converting or spiritualizing consciousness, sufficiently for marked demonstration; but on the other hand, some who have accepted the healing — afterwards have become impatient with the self-denial and cross-bearing which Christian Science demands, and have lapsed back, perhaps only partially, into the old thought. But no seed of Truth once sown is ever lost. — MRS. A. P. W.

// By the power of Love realized and reflected a belief in a ruptured blood vessel, about the eye was quickly removed. The patient was much distressed on waking one morning, to find the eye and its surroundings greatly discolored, almost black. Knowing by experience that through ordinary medication from five to six weeks must elapse ere the condition would disappear, the man sought the aid of Christian Science, and the sunlight of God's glorious Truth — which is Light and Life, — dispelled all the seeming darkness. In one week the discoloration had entirely disappeared. — A. A. H. ORANGE, N. J.

DEAR JOURNAL: — I would like to say that the children of our Sunday School are going to buy Science and Health with Key to the Scriptures, to put in the Public Libraries in this city, with the pennies they bring to the Sunday School collection. — W. S., ROCHESTER, N. Y.

Is not this a good example to follow elsewhere, and would it not be well to put the *Journal* into the Libraries also? — ED.

FOR seven or eight years I constantly lost strength and suffered very severe pain, from a disease which is pronounced incurable by physicians. I was healed through Christian Science and am now enjoying perfect health. — MRS. G. E. S.

EDITOR'S TABLE.

WE are about to enter upon another calendar year. The light of Anno Domini, 1896 will, shortly break upon us. It is thirty years since the Reverend Mary Baker Eddy began the labor which culminated in the preparation and promulgation of our text-book, **SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES**, and twenty-one years since its first publication.

In *Retrospection and Introspection* Mrs. Eddy says: "When it was first printed, the critics took pleasure in saying: 'This book is indeed wholly original, but it will never be read.'" She adds: "The first edition numbered one thousand copies. In September, 1891, it had reached sixty-two editions." Ere these words are read it will most likely have reached its 100th edition — one hundred thousand volumes. Those critics were not good prophets.

If this ratio of increase continues, by the dawning of the next century, 1900, it will have reached approximately 150,000 volumes. It is safe to say it will much exceed that number, for the ratio is steadily enlarging instead of diminishing. Such a book as **SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES** does not retrogress. It is healing too many invalids; it is bringing out of the depths of despair too many hitherto helpless, hopeless people, and raising to higher and nobler standards too many longing hearts, to ever go backwards.

"Revolutions never go backward." Nor does evolution retrogress. The teachings of our text-book are both revolutionary and evolutionary. Revolutionary in that they revolve prevalent theories from material to spiritual bases. Evolutionary in that they evolve clearness of perception from the mists and confusion of erroneous conceptions. The older systems, with one accord, adhere to philosophies founded on the correctness and trustworthiness of the evidence of the physical senses. This evidence if it were correct and trustworthy would establish beyond controversy the reality of sin, sickness and death, — all there is of error, — in the sense indeed that they are the most real of all things. Our text-book revolves the point of view to Life, Truth,

Love, as the only reality. The former is the trinity of darkness; the latter the trinity of Light. Darkness is chaos, and chaos is baseless, because without Principle or Rule; therefore by the necessity of logic it must, in its last analysis, be nothing. The same necessity which drives darkness to nothingness, evolves Light as the only Something. Hence we draw from our text-book the only rational conclusion, to wit: that while sin, sickness and death are most real to the physical senses, which have no perception or cognizance beyond their own limited sphere, to the spiritual perception they have no reality because they are of the carnal, solely, and therefore subject to be overcome, destroyed. The fact that they can be overcome because carnal proves *their unreality*, and the fact that Life, Truth and Love cannot be overcome because not carnal is *their reality*.

No one after having caught only a faint glimpse of this conception of the real and unreal can read the Scriptures in any other light than this: that Life, Truth and Love are the only eternal, therefore the only real, and sin, sickness and death, the temporal and therefore the unreal. This reading of the Scriptures clears away the mists, rends the veil, and reveals God to man and man to himself. Nor is there any other possible solution of the perplexing questions of Life and death, Good and evil, Truth and error.

Hence without arrogant assumption or boastful egotism, but in a spirit of the deepest humility, Christian Scientists point to their text-book as truly the Key to the Scriptures. Moreover, in the same spirit, they recognize its author (the one who, by every principle of fair reasoning, must have been specially fitted for the work of producing it), as the divinely authorized instrument for its preparation and presentation to the world.

THE year 1895 witnessed many great events in Christian Science. The dedication of the Mother Church was the chiefest thereof for it signalled the erection to an unexpectant world, of the first Temple whose leading Tenet is the preaching of the Gospel by healing the sick and sinful through one and the same process, namely, the Christ Cure.

Should not the Church of Christ stand for the full Gospel of Christ? Can that be said to be a full Gospel which fails to teach and practise the whole of Jesus' teaching and practise? That

form or system of Christianity, however earnest or zealous its adherents, which eliminates from its categories the plain and emphatic commandments of Jesus, and would obliterate from the Gospel pages and annihilate from human consciousness the mighty import of Jesus' healing the sick as he did, and taught his disciples and all who should follow him in deed and in truth, to do, can in no true sense be said to be the full and complete Gospel of Jesus Christ.

A church founded on the great Tenet that God is Spirit and Spirit is all, therefore the only Life, Substance and Intelligence of the universe, was the vital need of the age, and to meet that need in God's own way and order, Christian Science was given to the world through His chosen servant, the Discoverer and Founder thereof; and the church edifice which typifies such a Christianity, was erected and dedicated to God as a testimonial to the Rev. Mary Baker Eddy. And thus it stands and will stand through the coming ages.

The next great achievement was the ordination of the BIBLE, and SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES, as the pastor of that Church. To humanly voice the Word, in the form of public services, there must have been persons chosen to read the text-books; and who so fitly selected to read as a man and a woman? Thus placing in the desk of the Church of Christ, Scientist, the Word which came to mankind through male and female scribes, male and female personalities as the instruments of its vocalization.

To-day, including the Mother Vine and all the branches, in more than three hundred places in this country and Europe, the Word of God is thus preached each Sabbath. *One* sermon is preached in all these places.

What constitutes that sermon? The same Scripture selected for and constituting the "International Bible Lessons" constitutes also the text of this sermon, this text being explained and amplified by alternate selections from other portions of the SCRIPTURES, and SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES, so grouped as to make a compact and most helpful and instructive discourse. This discourse, together with other devotional exercises akin to those of other churches, make a public divine service which is indeed healing the sick and saving the sinner, as all services in Christ's Church should do.

A third great accomplishment of the year was the promulga-

tion of the Church Manual of The First Church of Christ, Scientist, in Boston, Mass.

Herein is found a complete moral code, from the spiritual standpoint. If its precepts and admonitions are assimilated and followed according to its true intent, it shall never be truthfully said that Christian Scientists are a Godless and Christless people; but on the contrary that they are overcoming sin and sickness in and for themselves, and all who come in the right spirit within their gates.

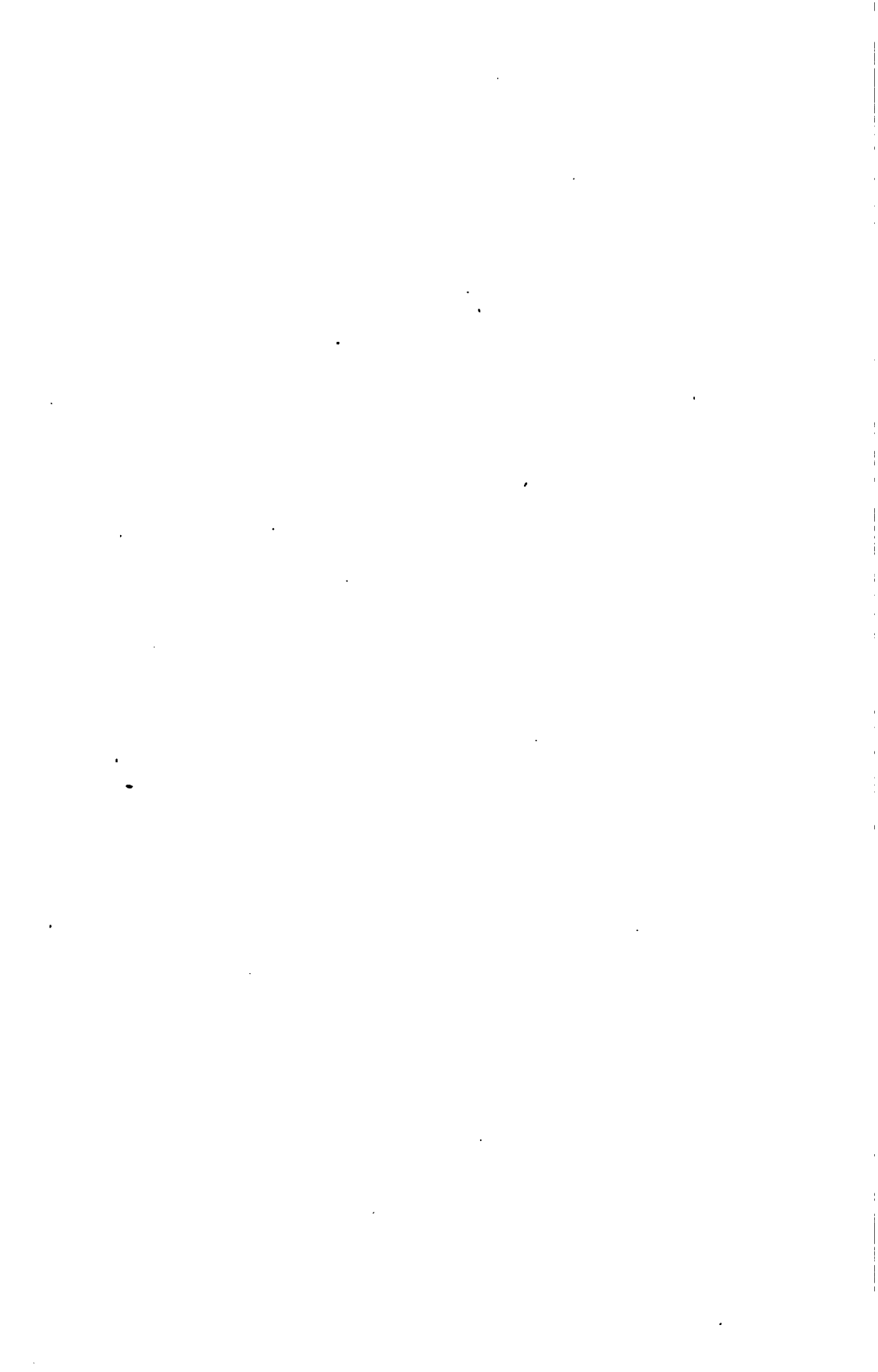
Let our unfaltering purpose be the fulfilling in ourselves of the prayers and precepts of our Moral Code, giving due thanks meanwhile to God for having (through his appointed one — her to whose labors we are indebted for it), given us such a guide to Life and immortality.

AGAIN let us make some suggestions which we should be glad to have our contributors observe during the coming year without further notice: 1. Do not send us articles signed with initials without also sending the full name and address. Such articles will not be published. 2. We feel compelled to say that our space permits us to publish only a small amount of poetry. We receive enough poems, almost, in the course of a year to fill our columns. We are glad to receive an occasional poem, but as a rule it is best to express your thoughts and experiences in prose. Hence you will not be disappointed if your poems are not all published. 3. Do not send money for subscriptions to the editor. Send to the publisher. Also bear in mind that Dr. Eddy is the publisher only of Mrs. Eddy's works and not of the *Journal*. Do not write in pencil or on both sides of the sheet, when you write for publication in the *Journal*.

It is a sad commentary on Christianity and civilization that after the lapse of almost nineteen hundred years after the utterance of those saving and redemptive words of the Master: "therefore whatsoever things ye would that men should do unto you, do ye even so to them," the nations of Christendom should stand supinely by and witness such wholesale massacre as that which has taken place, and if latest accounts be true, is still taking place in Armenia.

Had that mighty precept been only partly practised in individual and national life, such a spectacle would not now disgrace the name of Christianity and civilization. Nor would the war cloud which now threatens the peace of two great, so-called, Christian nations be even a possibility.

God grant that the teachings of Jesus as Christian Science is emphasizing them may speedily become so firmly engrafted in human consciousness that such dire manifestations shall not be possible.



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"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

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THE MOTHER'S COMMUNION ADDRESS.

MRS. EDDY was announced to the audience by Dr. E. J. Foster Eddy. She commenced by saying:

FRIENDS AND BRETHREN: the biblical record of the great Nazarene, whose character we to-day commemorate, is scanty; but what is given puts to flight a single doubt as to the immortality of His words and works. Though written in a decaying language, His words can never pass away. They are inscribed upon the hearts of men; they are engraved upon eternity's tablets.

Divine Science has rolled away the stone from the sepulchre of our Lord, and there has risen to the awakened thought the majestic atonement of Divine Love. The atonement with Christ has appeared, not through vicarious suffering, whereby the just obtain a pardon for the unjust, but through the eternal law of Justice wherein sinners suffer for their own sins. Repent; forsake sin. Love God, and keep His commandments. Thence to receive the reward of righteousness, salvation from sin; not through the death of a man — but a Divine Life which is our Redeemer.

Holy Writ enjoins that God is Love, is Spirit, hence it follows that they who worship Him worship Him spiritually, — far apart from physical sensation, such as must attend

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eating and drinking corporeally. It is also plain that aught unspiritual intervening between God and man would tend to disturb the Divine order and to countermand the scriptural declaration that they who worship the Father worship Him in Spirit. It is also plain that we should not seek, and we cannot find God in matter, or through material methods; neither do we love and obey Him by means of matter or the flesh, which warreth against Spirit, and will not be reconciled thereto.

Mankind turns with sickened sense from a pagan Jew's or Moslem's misconception of Deity. From an Assyrian Merodach, the god of sin, the lucky divinity; or the Babylonian Yawa, Jehovah, the Jews' tribal deity, and we rest mankind with the Christ-Idea of God, the spiritual idea. Then "Who is so great a God!"—unchangeable, all-wise, all-just, all-merciful, the ever-loving, ever-living Life, Truth, Love. Comforting such as mourn, opening the prison doors to the captive; marking the unwinged bird, pitying with more than a father's pity, healing the sick, cleansing the leper, raising the dead, saving sinners.

As we think thereon the soul is filled with peace and power, and we say it is well that Christian Science has taken expressive silence to muse His praise,—kiss the feet of Jesus, adore the white Christ, and stretch out our arms to God.

The last act of the tragedy on Calvary rent the veil of matter, and unveiled Love's great legacy to mortals. Love forgiving its enemies. This grand act crowned and still crowns Christianity. It manumits mortals. It translates love; it gives to suffering, inspiration; to patience, experience; to experience, hope; to hope, faith; to faith, understanding; to understanding, Love triumphant.

In proportion to a man's spiritual progress he will indeed drink of our Master's cup, and be baptized with His baptism, purified as by fire; the fires of suffering, then hath he part in Love's atonement. "For whom the Lord loveth, He chasteneth." Then shall he also reign with Him. He shall rise to know there is no sin, there is no suffering, since all

that is real is right. This knowledge enables him to overcome the world, the flesh, and all evil, and have dominion over his own sinful sense and self. Then shall he drink anew Christ's cup in the kingdom of God, — the reign of righteousness, within him, and he shall sit down at the Father's right hand. Sit down, not stand waiting, and weary, but, rest on the bosom of God, — rest in the understanding of Divine Love that passeth all understanding, — rest in that "which to know aright is Life eternal," and who not having seen, we love. Then shall he press on to Life's long lesson, the eternal lore of Love, — to learn forever the infinite meanings of these short sentences, — "God is Love." And all that is real is Divine; for God is All-in-All.

COMMUNION SERVICE.

THE hearts of the congregation of the Mother Church on last communion day were again made glad by the presence of our beloved Teacher and Leader, the Reverend Mary Baker Eddy. The occasion was so fully described in the *Boston Sunday Herald* that we feel a publication of that article will give the field a correct sense of it, and therefore refrain from further comment. We rejoice that we are permitted to publish in full the Mother's Address. It were vain for us to undertake to comment upon it. Suffice it to say that the impression it made upon the hearts of all sincere listeners was deep, profound, and lasting. Following is the report from the *Boston Herald*:

RECEIVED A CORDIAL WELCOME.

REV. MARY BAKER EDDY'S SECOND APPEARANCE IN FIRST CHURCH (SCIENTIST), THIS CITY.

Rev. Mary Baker Eddy, pastor emeritus of the First Church of Christ, Scientist, in this city, made her second appearance in her church since its completion last Sabbath morning. Her arrival was not generally known, and to many it was a surprise. Her desire is to come and go quietly, in order to prevent the

parade which her students, in the superabundance of their affection for her, are wont to make whenever her coming is known. A few students met her last Sunday at the depot with carriages.

There was an unusually large attendance at the church, as many Christian Scientists who had been attending the quarterly meeting of the church remained over, having learned that Mrs. Eddy would be present, hence the church was filled to overflowing.

The services had proceeded as usual to the point where, according to the custom of this church, the communion sermon is read, when Mrs. Eddy, accompanied by her adopted son, Dr. E. J. Foster Eddy, entered the auditorium and proceeded to the platform. As she appeared in the doorway, the entire audience arose to their feet and remained standing until she was seated. After the singing of a soprano solo by Miss Elsie Lincoln, Mrs. Eddy stepped to the desk with a dignity and grace peculiarly her own, and for upward of twenty minutes held the large audience in the hush of eager and earnest attention as she spoke in strong and deeply religious strain of the true communion. To those who, from the Christian Science standpoint, understand her sufficiently to appreciate her words, she speaks as one having authority, and her utterances sink deep into the hearts of her hearers, in substantial evidence of which persons in the audience last Sunday testified to having been healed of disease during her brief address.

On this occasion Mrs. Eddy wore the insignia of the Daughters of the Revolution, in the form of a ruby set in diamonds, after the pattern of the one given to the late Mrs. Harrison (wife of ex-President Harrison, who was the first president of that society), but said to be more beautiful and valuable than the latter. It is a gift to Mrs. Eddy from a prominent member of the Daughters of the Revolution.

Mrs. Eddy came from and returned to her home in Concord, N. H., in a private car, leaving Boston, Sunday on the one o'clock P. M. train.

He who is ready for the cross.

The cause despised loves most.

And shuns not pain or shame or loss,—

He joins the martyr host!

—*Samuel Longfellow.*

QUESTIONS ANSWERED.

MARY BAKER EDDY.

WHEN will you take a class in Christian Science? How often shall you speak to your Church in Boston?

I shall not teach again at present and perhaps never. The date of any future class of mine must depend on the fitness of things, the tide which flows Heavenward, the hour best for the student. Until minds become less worldly-minded, and depart further from the primitives of the race, and have profited up to their present capacity from the written Word, they are not ready for the Word spoken by me at this date.

My juniors can tell others what they know, and tow them slowly toward the haven. Imperative, accumulative, sweet demands rest on my retirement from life's bustle. What then of continual recapitulation of tired aphorisms; and disappointed ethics; of patching breaches widened the next hour; of pounding wisdom and love into sounding brass; of warming marble and quenching volcanoes! Before entering the Massachusetts Metaphysical College, had my students achieved the point whence they could have derived most benefit from their pupilage, to-day there would be on earth paragons of Christianity, patterns for the world of humility, wisdom, and might. To the students whom I have not seen that ask, "May I call you mother?" my heart replies, *Yes*, if you are doing God's work. When born of Truth and Love we are all of one kindred.

I shall speak in the dear Church at Boston very seldom. The hour has struck for Christian Scientists to do their own work, to appreciate the signs of the times, to demonstrate self knowledge and self government, and to demonstrate as this period demands over all sin, disease, and death. The dear ones whom I would have great pleasure in instructing know that the door to my teaching was shut when my college closed.

Again, it is not absolutely requisite for some people to be taught in a class for they can learn by spiritual growth, and the study of what is written. Scarcely a moiety compared with the whole of the Scriptures, and Christian Science text book, is yet assimilated spiritually by the most faithful seekers. Yet this assimilation is indispensable to the progress of every Christian Scientist. It is these considerations which prompt my answers to the above questions. Human desire is inadequate to adjust the balance on subjects of such earnest import. These words of our Master explain this hour: "What I do thou knowest not now, but shall know hereafter."

My sympathies are deeply enlisted for the students of students; having already seen in many instances their talents, culture, and singleness of purpose to uplift the race. Such students should not pay the penalty for other people's faults; and divine Love will open the way for them. My soul abhors injustice, and loves mercy. Saint John writes: "Whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him."

THE visible evidences of the fact that Christian Science has "come to stay" are rapidly multiplying. The solid structure which constitutes the Mother Church; the church edifice erected a number of years since at Oconto, Wisconsin (the first C. S. church building, we believe, ever erected); the fine structure at Denver, Colorado, erected several years since; the large church building owned and occupied by the Church of Christ, Scientist, corner of Prospect Avenue and Jersey Street, Buffalo, N. Y.; the substantial church building recently leased for a term of years, with the privilege of purchasing, by the First Church of Christ, Scientist, of Toronto, Canada; the beautiful edifice recently completed and dedicated by the First Church of Christ, Scientist, at St. Louis, Mo.; and several others in different places,—all these bear witness to the fact that Christian Science has become an established and recognized religion, with a fixed tendency toward the formation and maintenance of churches and the owning and occupying of church buildings.

The latest demonstration along this line, we see by the New York papers, has occurred in that city, in the purchase by the First Church of Christ, Scientist there, of a large and eligible church property at a cost of \$78,000. This was some years ago Dr. Heber Newton's church, but even it, it seems, is only a temporary abiding place for the C. S. church as appears from the following in the *New York Evening Post*.—

There was published in the *Evening Post* on Monday last a report of the sale of the old All Souls' Protestant Episcopal Church (Anthon Memorial) in West Forty-eighth Street, to a society of Christian Scientists. The purchase has directed attention to a religious organization of which there seems to be but little general knowledge, though a good deal of misinformation. Further inquiry into the details of the transaction referred to show that it was the "First Church of Christ, Scientist," that bought the property, and that it paid \$78,000 for it. It will be the first church edifice owned by the sect in this city, but is only a temporary abiding place, according to one of the representatives of the church, in its progress towards a permanent house of worship in an up-town church and institutional section of the city.

THE ADVERSARY.

IRA O. KNAPP.

WHO or what is the adversary of all mankind? In Scripture *satan* is called the adversary. Webster defines *satan* as the grand adversary of man; the devil or prince of darkness; the chief of the fallen angels.

Devil is also defined as the implacable enemy and tempter of the human race. The Scripture declares that "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God" (1 John 3: 8, 9). From this exposure it would seem that mortals,—the Adamic race,—are not born of God, though in their ignorance of God and themselves they may claim to be. God is Spirit, and "That which is born of the Spirit is spirit," or spiritual, and "that which is born of the flesh is flesh," or fleshly material belief. But "Whosoever is born of God overcometh the world,"—the flesh and the devil, even as the idea of Good, the Christ idea, overcomes all evil and error in human consciousness. Therefore, "Be not overcome of evil, but overcome evil with Good" (Rom. 12: 21). Only the true idea of Good, or that which is born of God can overcome evil and expose its falsity and unreality. In Gen. 3 and Rev. 12 the adversary is called a serpent deceiving its own, for both the serpent and the man of this creation were made out of the ground, and whose first born was a murderer. In Gen. 3 this example of Cain and Abel shows how the more innocent human conception falls a dupe to its cruel brother relative, until the Christ idea is revealed as the protector and saviour of humanity from sin and its false conceptions of life in ground or matter. In Christian Science we learn there is no life or truth in a ser-

pent-lie of materialism, however objectively familiar it may appear to itself.

In Deut. 17: 10, 11, and the fatal example of king Saul with the witch of Endor, 1 Chron. 10: 13, 14, this adversary is called familiar spirit, divination, witchcraft, necromancy, etc., which in modern language would seem to correspond to clairvoyance, mortal mind-reading, fortune telling, esoteric magic, mediumship, or spiritualism; all of which is condemned of God as an abomination, and like the suppositional original deceiver, they who eat of it and believe it to be good and real shall surely die; thus showing that the deceived and the deceiver are one in the error of ignorant material belief of life in matter. But the true idea of God cannot be deceived because it is born of God, reflecting light and understanding. Job's adversary was the thing he greatly feared would come upon him; and in his material loss and personal distress he was made to curse the birth of his false material conception, believing God had permitted evil to come upon him. But when the light of Truth dawned upon his vision he was changed, and abhorred self and repented of his false counsel without understanding. Jacob wrestled with the adversary of material sense and self and prevailed over the deceptive claims of error with the dawning of the true idea of Life and Love. Then he was able to meet his brother whom he had feared as an enemy, for Love casts out all fear, and destroys the adversary of sin and selfishness.

The adversary is called in John 12: 31, the prince of this world which is cast out by the judgment of Truth upon the wickedness of a material world. Jesus once said to his disciples "The prince of this world cometh and hath nothing in me. In the world you shall have tribulation; but be of good cheer I have overcome the world." His example, to human sense, was progressive in the footsteps of Truth, overcoming the last enemy, even the false belief that matter has life and that life can die.

This adversary is unwittingly mentioned in Matt. 12: 24, as "Beelzebub the prince of devils," which is supposed to be

capable of casting out devils (one error over another error). And in their ignorance of the power of Truth to expose and destroy evil as a lie, the Pharisees accused Jesus of casting out devils by this method which seemed to be in their false knowledge as the only conception of his mighty works. But Jesus agreed with this adversary quickly, as he had taught others to do: that is, he saw and acknowledged their false and unscientific material conception, and rebuked them by saying, "If Satan cast out Satan, he is divided against himself; how then shall his kingdom stand." Pantheism, or materialism, out of which grow sickness and sin and its material mortal mind remedies, is a kingdom divided against itself which cannot stand. This adversary in the name of doing good is known in modern language as magnetic healing, animal magnetism in its various forms, hypnotism, theosophy, and in fact *materia medica*. All methods of healing outside the Christ idea, which destroys evil and all error with the spiritual understanding of Truth and Good, are based on the supposition that mortal man can heal his own sin and sickness by his own material inventions, believing that God blesses such means, or is in some unknown way the author of them. This premise being wholly wrong all its conclusions must necessarily be wrong,— "dust to dust"—besides making the word of God materially deceptive. Mortal man governed by animal magnetism, under whatever name, will judge Christian Science healing, like the scribes and Pharisees, after their own false conception and practise of casting out one error with a greater error. We see the adversary represented in the intoxicating wine of mortal mind, claiming king alcohol as capable of doing both good and evil; therefore it must be a child of the forbidden knowledge of good and evil. But in Truth the same fountain cannot send forth both sweet water and bitter, and the Scripture also says, "Out of the mouth of the most High proceedeth not evil and good." Lam. 3: 38. Such false knowledge is represented in Scripture as a mocker and deceiver, biting in the end like a serpent. The modern use of this intoxicating wine is no less demon-like than the

ancient belief in it; and yet it is largely used and associated in some form with medical theories for healing the sick; thus taking the serpent to cure the bite.

When temperance people see its false origin, that there is no good or God in such material theories they will no longer try to hold onto it with one hand as a medical necessity and at the same time try to beat it with the other hand of prohibition. Medical institutions are rising up in our land claiming to heal with material remedies the intoxicating error which is called sin. If it were true that sin could be destroyed with material remedies, which mortal mind alone has created, then *materia medica* and animal magnetism is the way of salvation from sin and sickness, and theology has no more to do but to fall down before the beast of materialism as in Rev. 13.

In the understanding of Christian Science we learn that Jesus Christ healed the sick, cast out evil and all error, including all materialistic methods of healing or removing one error with a greater error. He did all this with the spiritual understanding of God whom he declared to be the only good and the only power of his demonstrations. Contrasting the false way of salvation with this true and only way of salvation from sin and sickness, Jesus said, "He that entereth not by the door (of Christ healing) into the sheepfold, but climbeth up some other way, the same is a thief and a robber" (John 10).

Here the adversary is called a thief which "cometh not but for to steal, and to kill, and to destroy." But Jesus speaking of the true conception of life, said, "I am come that they might have life, and that they might have it more abundantly." The pantheistic hireling fleeth because he is an hireling; but Love's true idea of Christ healing is an ever present help in time of trouble to all who stand in the light of Christian Science. In Rev. 12 the adversary is called "Great red dragon . . . that old serpent . . . which deceiveth the whole world;" therefore it must represent the sum total of sin and demonology. It is here represented as warring against the woman and the spiritual idea which she has

given birth to through the travails of persecution from this adversary.

But this idea in Christian Science is caught up of God and to His throne, revealing its true relation; for it heals the sick and exposes the adversary of all mankind, in all its deceptive forms, as a "lie from the beginning and the father of it." This dragon and beast receives a deadly wound by the sword of Truth in Christian Science, and yet it seems to live for a season to counterfeit God's healing power of Truth and Love and boasting in the vain belief that life is animal magnetism, hypnotism, and mental malpractise, as seen in Rev. 13. In Rev. 17, this beast becomes scarlet with sin, and carries a woman drunken with the wine of fornication, and of which the nations of the earth are made drunk, — full of sin in high places, and glorifying herself; for the deceiver saith in her evil heart, "I sit a queen and am no widow, and shall see no sorrow (Rev. 18: 7). But this serpent deceiver and deceived of material sense is made desolate and all who wo ship her, "for strong is the Lord God who judgeth her." And the beast and the false prophet are cast out and the dragon that old serpent is bound in the bottomless pit of delusion having no foundation or responsible cause. Thus it is seen that through mortal woman is brought about the full cup of abomination and desolation of lust and hate — the forbidden knowledge of good and evil, — which seems to begin in material history with Adam and Eve and their first born. And also through self-abnegation, holy prayers and godly faith of woman is born to earth and revealed the spiritual idea in Christ, and Christian Science, which heals and saves all mankind from the adversary in all its delusive forms and beliefs of life in matter. "Therefore now is come salvation and strength and the power of his Christ, for the accuser is cast down" (Rev. 12: 10).

Now the question may arise to some, Why array this panorama of sin and delusion before the human sense, when SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES, by Rev. Mary Baker Eddy, has already exposed this adversary to its depths of darkness as a false claim? Should we not

also cry out against this adversary of all mankind when it confronts us, that some may hear who have not taken heed? Every mortal who is saved from the adversary must come into the light of Christian Science, that the deeds of the flesh may be known in the light; for not otherwise can the danger be seen and overcome. Therefore the demand of Truth is, Come into the light that you may see and agree with thine adversary quickly whilst thou art in the way with him lest through blindness and ignorance of God and yourself you are cast into the prison of suppositional mortal laws. The true idea of manhood is always saved, but the human does need to be saved from itself, therefore the Spirit and the Bride say come and drink of the water of Life freely, for salvation is by the Christian and Scientific way of Life and Love, which destroys the adversary of sin, sickness, and death.

DEAR JOURNAL: — I have given as a gift to the Carnegie Library, Alleghany City, and to the New Carnegie Library, Pittsburgh, lately given by Mr. Andrew Carnegie, a copy of **SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES**. I took the books in the hope that they would be accepted, and they were in the most agreeable and satisfactory way. I thanked them and they thanked me. The money with which I bought the books was the first and only money I ever received for my work in Science. I have received courteous acknowledgments from the Librarians of the receipt of the books. They expressed themselves as much pleased with the binding of the books. — M. B. H., Pittsburg, Pa.

NOTICE.

BELOVED STUDENTS: —

It is my request that the First Reader in each Church of Christ, Scientist, wherever it be, close the Sunday service by reading the "Scientific Statement of Being" from **SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES**, immediately before the benediction.

MARY BAKER EDDY.

MATERIA MEDICA AND SUPERSTITION.

D. N. MCKEE.

MEMBERS of the popular churches often ask, Why did God create drugs if he did not intend sick people to use them? To the Christian Scientist, the answer to this question is plain and goes without saying; but since there are others who pause at this inquiry, it may be well briefly to discuss some of the suppositions involved from standpoints within the reach of those who honestly consider this to be an open question. The initial arguments of this paper will be addressed to those who revere the authority of the Scriptures and the research of Christian scholars.

If God created drugs with the intention that sick people should use them, we might reasonably expect to find a complete statement of *materia medica* forming a part of our divine revelation and it would also remain for us to explain why the Hebrew Prophets utterly ignored drugs in their divine system of healing.

MOSES AND MEDICINE.

Oriental research has unearthed the Papyrus Ebers, an Egyptian work on medicine (Sunday School Times vol 32 page 114). It contains formulas for hair tonics, eye-salves, stomach bitters, purgatives and so on which compare very favorably with medical prescriptions of modern times. Now special attention is called to the fact that this work was compiled from prescriptions already formulated by the experience of learned Egyptian physicians at least a hundred years before Moses was born.

Then if it be true, as the Scriptures declare, that Moses was learned in all the wisdom of the Egyptians, (Acts 7: 22) it is reasonable to suppose he was not ignorant of the claims of medicine. Indeed in the lore of medical pretensions this eminent scholar was doubtless the peer of many modern

practitioners. It would therefore seem if *materia medica* is really God-designed and God-provided, this fact would have been clearly revealed to Moses in the Mount; and we ought to find humanely tacked onto the Decalogue simple directions for compounding powders and pills and panaceas and so forth, with accurate instructions where to find the ingredients. If drugs are really of divine intent, or of any real service, it remains a profound mystery why this learned and thoroughly devout physician, cleansed the leper, healed the sting of serpents, stayed the plague, and improved the health of his people without a single resort to drugs with whose claims he certainly was familiar.

JESUS AND MEDICINE.

The theologian who for drugs even suspects a divine origin, or a divine law for their application to disease, must needs also explain why he who on the shores of Galilee taught that not a jot nor a tittle of God's law should fail of his fulfilling — why Jesus in all his teaching and extensive practise as the world's exemplar physician never honored in the least the then venerable pretensions of *materia medica*. The ministry of Jesus patiently and persistently illustrated that God's health is in no instance the outcome of a medical prescription.

ANTEDILUVIANS AND MEDICINE.

It is claimed that the practise of medicine is about four thousand years old. If this be true it follows that the history of earlier years would illustrate the fortunes of men who were ignorant of drugs and oblivious to the supposition of their healing power.

If therefore we take the history of a single family line whose record is found in the book of Genesis, (Gen. Chap. 5), as indicating the general experience of men in those dark ages before doctors had arisen, we find that for a period of two thousand years the average length of human life was about nine hundred and twenty-six years. During that period, if sickness was common it surely was not soon fatal.

Death which came not through violence struggled for its victim during a tireless flight of years.

If the practise of medicine is really about four thousand years old, in striking contrast with primitive longevity, we must not fail to note the brevity of human life which at least forms a notable coincident with the spread of the practise of medicine, until in this century after exclusive control of humanity for four thousand years, *materia medica* recorded the average of human life at thirty-three years (1866).

Nine hundred and twenty-six years represents primitive longevity, with the supposition that medicine was unknown. Thirty-three years represents modern longevity after medicine has had full control for forty centuries. If this appalling brevity of life which is certainly coincident with medical practise, is not the result of medical tendencies, it is pertinent to ask what has medicine done for health and longevity since it assumed control of the race? If this brevity is the result of medical tendencies, then such an achievement is unique in its awfulness and without a parallel in history.

Since eighteen hundred and sixty-six the average longevity has increased about two years (A. D. Holland, Gen. Ins. Agt.). This increase is at least an interesting coincident with the discovery and limited practise of Christian Science.

DRUGS IMPEACH DIVINITY.

If our Father did indeed endow drugs with medicinal virtue, he certainly did not freely discover them to humanity: and for Him to have left their discovery to ages of human blundering and fatal experiment, as on this supposition it would surely seem that he had done, would justly reflect on His wisdom or His mercy; for in such a case even human wisdom would have been humane enough to have given a revelation of *materia medica*.

From this point in addition to those who revere the Scriptures, the attention is courted of those also who believe that forms of matter are self-endowed with healing power.

DRUGS AND SORCERY.

A very distinguished authority in Oriental research, Prof. A. H. Sayce, of Oxford University, England, points out that drugs were at first prescribed by the sorcerer in connection with his incantations, and "their value was regarded as purely magical" (S. S. Times vol. 32 page 114). It is well known that the recovery of the sick often followed the simple incantations of the sorcerers: and when the ceremony of giving a drug was permanently added to the incantation, it is not strange that men should gradually come to ascribe the recovery of the sick to some inherent quality of the drug. And thus it would seem that really by a human belief in their inherent power, drugs at length found their way from the ceremony of the sorcerer to the pharmacopœa of the physician.

When Shakespeare's description of a witch's stew (Macbeth) is compared with medical prescriptions of the last century, the scholarly conclusions of Professor Sayce find strong support even in the history of modern times.

Fillet of a fenny snake
In the caldron boil and bake;
Eye of newt and toe of frog,
Wool of bat and tongue of dog,
Adder's fork and blind worm's sting,
Lizard's leg and owlet's wing.

.
Root of hemlock digged in the dark,
Liver of Blasphe'ming Jew,
Gall of goat and slips of yew,
Silvered in the moon's eclipse,
Nose of Turk and Tartar's lips.

.
Cool it with a baboon's blood,
Then the charm is firm and good.

Prescriptions as found in medical works contain, —

Ashes of sparrow feathers, brains of partridges, lice, gall of hogs, powders of vipers' flesh, powders of man's blood and man's liver, powder of earthworms and ashes of an old hat, vipers, crabs' eyes, adders and toads.

There is a strong family likeness between the witch's

stew and these reputable medical prescriptions. If anciently the virtue of a drug was only an associated mental influence which seemed to accompany the incantation of the sorcerer, who shall say that its supposed power to-day is not the same mental influence transferred and mistakenly supposed to be inherent in the drug itself?

A distinguished physician records that jaundice was successfully treated by giving the patient head lice — nine at a dose (Willis). It is perhaps doubtful if any of our readers could to-day be successfully treated for jaundice in this way, if they knew what their doctor was giving them. And this fact would seem to indicate that some mental influence which seemingly accompanied the prescription must have produced the physical changes which the learned physician profoundly ascribed to the inherent medicinal virtue of a louse.

A noted hospital surgeon (Magendie) is reported as saying if the patients received at the hospital were given a cathartic and at the same time made to believe it was an astringent, in the majority of cases the effect would be that of an astringent. The question is submitted, Could such a result possibly obtain in any case if forms of matter had special and specific inherent medicinal power?

It is stated that four grains of calomel will sometimes kill an adult (Gilman), while four hundred and twenty grains have been taken without fatality resulting from the dose (Professor Davis). With such a wide latitude of uncertainty in results it is a fair question, if even the poisonous character of some drugs is entitled to consideration as really a positive quality; and to the skeptical it opens a field of expectant investigation whether strong resisting mental influences might not at least in some cases destroy the reputation for poison entirely (Mark 16 : 18).

HOMEOPATHY MENTAL.

It would also seem that the homeopathic attenuation has no real inherent virtue, but owes its seeming success to the unrecognized mental influence which for ages has accompanied the presence of the sorcerer, the medicine, and the

physician. The following incident plausibly illustrates this view.

A doctor who was not the family physician was called to see a child but under his care the child steadily grew worse. This doctor was discharged and the regular family physician was then called when the child immediately convalesced and got well. Prompted by curiosity the child's parents found upon investigation that the family physician had given precisely the same drug and the same attenuation as the first attendant. The question cannot be suppressed, the drug being precisely the same in both instances, What wrought the cure?

MEDICAL CONVICTIONS.

The specific innate virtue of a drug is a supposition about which nothing is really known. Let those who think it is medicine which relieves them when sick listen to the public confessions of the most eminent physicians of the past century.

Professor Gregory of Edinburgh said — "Ninety-nine out of every hundred medical facts are medical lies and medical doctrines are for the most part stark staring nonsense." Dr. Rush of Pennsylvania said — "What mischief have we not done under the belief of false facts and theories, we have assisted in multiplying diseases, we have done more, we have increased their fatality." Dr. Mason Good of London said — "My experience with *materia medica* has proved it the baseless fabric of a dream, its theory pernicious and the way out of it the only interesting passage it contains." Space permitting testimony of this character could be extensively given from the foremost medical teachers and practitioners of the world. Now when doctors of splendid insight and keen experience make such careful and scholarly statements about medicine it might be verging on nonsense for those of less information even to suppose that there was really any specific virtue in the drug itself.

SURGERY, ETC.

Many having lost faith in medicine now render allegiance

to surgery or to the multitude of devices in vogue for managing the body without drugs; but perhaps turning from drugs to the knife or to the firing iron, or to massage or to any laborious attentions to the body, does not remove the curative from superstition nor mitigate the horrors of its practise.

When a child the writer learned from Sunday-school literature that among some savages the sick warrior is seated on the ground while the medicine man exorcises the disease by pounding him on the back with a stick, and in spite of such treatment the warriors often recover. A loving appeal was made for money to send the Gospel to these untutored savages, and surely the stick of the sorcerer for the Gospel of Healing would have been a rich exchange for these poor heathen. The writer is also familiar with a memory wherein civilized scholars after consultation decided that disease could be exorcised from an invalid by firing, so they bared the spinal column and with a hot iron seared the flesh of a delicate mother, but effected no cure. When the sick warrior is pounded on the back with a stick and gets well, we rightly call the curative method brutal, but when learned civility scorches the back of a sick wife without effecting a cure, what English word will fully picture this curative method in all its significance of superstition and inhumanity?

Of four hundred and forty-three officially reported cases of cancer operated on by reputable surgeons (England), forty-one were killed outright with the knife, and the ultimate fate of the others left no room for surgical complacency. We justly call the pow-wow of the savage who thumps his patient on the back with a stick barbarous, but stretching the sick on a dissecting table and literally carving the poor body until it is fit only for burial, beggars human language for a name. Perhaps among all the savages to whom Christian missionaries are now sent no curative efforts were ever employed which were even distant approaches to anything like this. But be this as it may, even though coincident with the application of the knife some people seem to get well, yet viewed in the most favorable light and in the dawning of the

twentieth century, it still is a fair question if the notorious fatality coincident with surgical operations is not now at least needless in the presence of the humane system of Christian Science, which by the practise of its qualified practitioners is already tested and found equal to every human need.

GOD'S CURATIVE SYSTEM.

By those who revere Jesus, his curative system must be regarded as the only one of divine origin and intent. Else God has given them other names whereby they may be saved from sickness and sin. (Acts 4:12.) The ministry of Jesus accurately defined the true Christian method of healing. He never gave a drug, he never was driven to a single forlorn hazard of surgery, he never sold the sick into hygienic slavery; and in the Renaissance of Christianity now dawning humanity will relinquish its faith in superstitions practised on the body, to remove diseases which will then be seen to have their origin and continuance in mortal mind.

It is not within the scope of this paper to elaborate the curative system of Jesus. For the weary ones looking for the Master's second coming so long foretold, it will be sufficient to refer them to **SCIENCE AND HEALTH, WITH KEY TO THE SCRIPTURES**, by the Rev. Mary Baker Eddy, who to this age, is the discoverer, the founder, and recognized expounder of Christian Science. This book is a complete statement of the one curative system of all ages which alone redeems the world from both sickness and sin. That the science of this system is therein stated within the comprehension of the age, and that the Christ is again becoming a redeemer from the thralldom of the flesh, is seen in this, that everywhere and among all classes, physical and moral renovations are daily occurring whose source and potency is the vision of God the pure heart receives while perusing this wonderful Little Book.

SEARCH for truth is the noblest occupation of man, its publication a duty.—*Madame de Stael*.

LIFE.

EMMA A. ESTES.

WHAT is Life?

Emerson says "Life is a series of surprises."

Shakespeare speaks of it as "a fitful fever."

Whittier, in his "Questions of Life" calls it "A cry between the silences."

Longfellow, in his "Psalm of Life," coming nearer to the true sense says, "Life is real ; life is earnest."

Jesus Christ, our precious Saviour, recognizing the falsity of the mortal existence and knowing the true said, "I am the way, the Truth and the Life."

Mortal existence was not Life to *Jesus'* understanding. In his great love for humanity and his earnest desire to teach the real Life we hear him saying yearningly, "And ye will not come unto me that ye might have life."

No wonder humanity wearies of what it calls life in all its various phases. It seeks for pleasure in what it calls social life and finds it hollow to the core, made up of fashion, frivolities, passions, appetites, pride, envy, jealousy, gossip, and a host of other mortal errors.

Is there anything satisfying, ennobling, and helpful to humanity in these? Does "social life" tend to bring out the higher, nobler qualities of true manhood or womanhood? Every sincere man and woman can answer this question in the negative.

"Business life" engrosses the attention of a large majority of the inhabitants of earth. What is it but a series of fears, problems, doubts, perplexities, losses, gains, frauds, successes, and failures?

Still another phase called "political life" is entered by some, and what do they find therein but a combination of the mortal traits of ambition, deceit, avarice, self-aggrandizement and selfishness. Still another phase is "religious life." In

this we find hundreds of varied doctrines denominated religious, all of them — with one illustrious exception — teaching the reality of both good and evil, life and death, matter and mind, truth and error. All these religions are believed, by their earnest devotees, to be the true ones.

Some of the religious life of to-day consists in attending church regularly, believing in the doctrines preached from the pulpits, and through their religious literature, paying church dues promptly, and donating liberally to the different missions, fairs and theatricals for the benefit of the church, and one day in the week, at least, living up to their highest religious convictions.

Many I believe are daily living true to their highest sense of Christianity. Yet out of all these phases of religious life can we find one that teaches the possibility of overcoming sickness, sin, and death?

Weary of striving to reach the goal of their highest earthly desires men exclaim, "My life has been a failure," and many seek to end their existence, not realizing that the failure was due, not to Life, but to their false sense of it.

"I am come that ye might have Life and have it more abundantly" said our blessed Way-shower out of this tangled web of inconsistencies denominated mortal life. Jesus came to teach and prove to mortals the *real* Life, and as humanity seeks the true *understanding* of the words and works of Jesus the Christ, will they find what Life really means. Jesus knew that Life was not dependent upon materiality and not confined within the body, hence he said, "Take no thought for your body" and even permitted men to attempt to destroy what they believed to be his mortal life, knowing that he could prove to them that Life was indestructible and never in or of corporeality. He did prove this beyond all cavil, yet how few, comparatively, of earth's weary mortals understand his grand demonstration of Life.

What seems to be life in matter is but a perverted sense of the true. It is only this false sense that can be destroyed, and the sooner that is done the better, for then the real will appear as spiritual, not material.

Viewed from a material standpoint life is not worth living, and the poor mortals who are weary of it all and yet ignorant that the real, true Life can be discerned, understood and lived right here and now, should not receive condemnation but compassion. They truly are like "sheep without a shepherd," and to all such, in loving tones our precious Saviour is still calling — "Come unto me all ye that labor and are heavy laden, and I will give you rest." The practicality of Jesus Christ's teachings is brought to the comprehension of humanity to-day clearly as never before through the God-inspired teachings of SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES, and proven daily with "signs following" by hundreds of earnest, noble men and women in healing the sick, reforming the sinner, and overcoming discords of every name and nature.

Not long ago a saloonist, the proprietor of three of the most elegantly gilded haunts of error in one of our large cities, hearing of the efficacy of Christian Science through a friend who had been healed, begged that he too might come under its beneficent influence, having exhausted the highest skill of the medical fraternity not only in this country but also in Europe. The Scientist consented to take his case and the results of Truth were manifested at once physically and spiritually. The expiration of a week found the man free from physical errors and deeply interested in the teachings, earnestly studying SCIENCE AND HEALTH and imbibing its spiritual significance with a readiness that seemed wonderful. He had been educated for a Catholic priest but the irony of fate, mortally speaking, had led him in another direction. "This is true Christianity," said he, "and a religion that I desire to follow the remainder of my life."

Truly "God's ways are not our ways." Christian Science awakens man to a consciousness of his true Being, and to a recognition of life as spiritual now. The usual measurement of life by solar years is an imposition on man's freedom and usefulness. Life is eternal and we have the divine right to annul the unjust mortal decrees that would limit man's existence to threescore and ten years.

"We live in deeds, not years —
 In thoughts, not breaths —
 He most lives who thinks most,
 Feels the noblest, acts the best."

Is it not best to learn the fact that Life *is* — not *will be* — spiritual, real and eternal instead of continuing to believe in the existence that is unreal, material, and temporal? Is it not best to learn now that Life eternal is not gained through death and the grave, but by *understanding* God as our Life and approaching that Life daily? Is it not wise to learn the Principle of Life and then live it? Through the understanding of Life man proves immortality to be a fact not a fable. "He that hath the son hath life." He who has gained the scientific thought of Life has the true idea, and is coming into that consciousness of health, peace, joy, and harmony which is eternal, thus manifesting the "glorious liberty of the sons of God."

TO ONE I LOVE.

SEALED unto God — Thy pure desire
 To know and live in holier Power;
 And naught can mar the peace and bliss
 Of its own Heaven-born righteousness.

Sealed unto God, Thy effort True,
 To bless mankind and ill subdue.
 To serve in Love, in Truth our God,
 And trust the Perfectness of Good.

Sealed unto God, O Truth Divine!
 How sweet the import of Thy Word.
 Dear hungering heart, Thy cry is stilled:
 Blessed *are* ye, for ye shall be filled.

— F. A. Fox.

REV. DR. JOHN W. CHADWICK of Brooklyn preached his one-thousandth sermon on Sunday, and his text was "The Foolishness of Preaching." — *Boston Herald*.

THE BRIGHT AND THE MORNING STAR.

BY REV. M. A. FOX.

"I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and offspring of David, and the bright and morning star." — Rev. xxii. 16.

STAR of the morning, beam on our way,
Break through the darkness, bring the glad day,
Haste through the shades of the lingering night,
Now let thy glory flash on our sight.

Star of the morning, gleam on our tears,
Dissipate darkness, terminate fears,
Give to our language the joy thou dost bring,
Give to our rapture our glorified King.

Star of the morning, shine through the gloom,
Radiantly gleam through the bars of the tomb,
Speedily waken those sleeping beneath,
Speedily vanquish the power of death.

Bride of Immanuel, cease from thy tears,
So in the orient His glory appears,
The storm cloud rushes, the darkness is past,
The tints of the morning greet us at last.

NOTE. — The above poem was written at Oregon, Wisconsin, between 1875 and 1880. All who knew the writer (and they are many) remember that he looked for the second coming of Christ to occur early in the last quarter of this century. When I was a child sometime in the early sixties, he once laid his gentle hand upon my head and said, "My child you should thank God that you live in your generation." Wonderingly I questioned, why? he answered, "because you will probably see the second coming of Christ, and you may be one of those who will never have to pass through death," and he repeated 1 Cor. 15:51, "Behold, I shew you a mystery. We shall not all sleep, but we shall all be changed." He hoped and longed to see this glad day himself, but passed away in 1883, never having heard of Christian Science.

— Lucia Fox Byrne.

STEAM AND THE STEAM ENGINE AS A TYPE OF SPIRITUAL LAW AND ORDER.

RICHARD P. VERRALL.

CHRISTIAN SCIENCE found me a steamship engineer. When first led to accept Mind as the only Causation, a field of interesting illustration was at once opened up in my immediate surroundings. For a long time previously, water in its different states and conditions had been an especially attractive study to me; it now had a new and more intelligent meaning.

It has three stages solid, fluid, and vapor (ice, water, and steam) all of which are identical in chemical analysis, namely H_2O . (Both of these two components are by themselves inappreciable to any of the physical senses, being without color, taste, odor, sound, or outline.) The difference between these three stages, therefore, is one of temperature only. We see from this that water has no power to change itself into different forms, but is wholly under the influence of surrounding conditions. Few things present a more peaceful appearance than a large expanse of water when undisturbed by external forces. Yet if its latent energy is brought into play by a thermal change and not properly restrained, the result may be extremely violent. An experiment was once tried with a solid cannon ball; a small hole was bored into the center and a few drops of water poured in; the hole was then hermetically sealed by means of a screw plug. The ball was placed in an open field and a fire lighted beneath it. The spectators retired to a distance to watch the result; before long the ball exploded, — no part of it remained to be seen. This shows practically that no material known is strong enough to resist the expansion of steam if heated sufficiently to bring out its internal forces. Ice has an almost equal bursting capacity; water occupies less space when fluid than when frozen, consequently if it is confined in a limited space the walls must give way under the influence of frost.

Water is spoken of by our Leader as a type of mortal mind. The only time the latter seems to be peaceful and harmonious is when it is entirely undisturbed by Truth and its own discordant,

latent elements allowed to remain dormant. I wish here to mention the fact that all these so-called material forces are without exception self-destructive; even in the best designed and most economical machinery, a very high percentage of power is lost or absorbed in internal friction.

Let us now for a moment contemplate the entirely different nature of the divine Mind. Spiritual Power is found to be perfected in moral courage, humility, unselfishness and honesty. Thus allowing ourselves to come under the control of the divine Will, the existence here and now of the spiritual Universe unfolds, in which all motion is governed and maintained by the unlabored energy of Mind.

By bringing the greatest achievements of mortal man's invention under the search light of Truth, we find their very existence to be foundationless; based on beliefs of time, space, appetite, etc., and a general misunderstanding of the fact that the Universe is *now* finished and complete. We learn in Christian Science how to take hold of this subject practically and scientifically. Appreciating that discretion is the better part of valor, we do not rush headlong into error in order to destroy it, and so undertake more than we can conveniently accomplish. But waiting and watching for opportunities and by gradually spiritualizing the thought from day to day, the movements and operations of error are sometimes met and defeated without the outward appearance of a conflict. Thus we find that our best and most effectual weapon is a quiet and unassuming but fixed consciousness of our God-given power to reflect Truth and Love.

A few illustrations may be added here to show how these points can be brought home to every-day use.

On one occasion on board ship when filling the boilers with fresh water before lighting fires to raise steam, the pumps having been at work for some time without any apparent result, I began to wonder why the water was not rising. After making a careful examination of all the connections, I went underneath and found that the plugs used in port for cleaning out the sediment had not been replaced after use. The spiritual lesson to be learned is this, — when some new idea of Truth is born into the human consciousness, it is useless and wasteful to attempt to explain it to others, until it has been appropriated through application and demonstration, otherwise we may be offering to give away that which does not really belong to us.

After removing the sediment of human desire, common sense must screw home the plugs of wisdom and patience before Truth and Love will enter and find a permanent abiding place.

The process of circulation has an especially interesting lesson. After the furnaces are lighted, and have had time to heat the surrounding water, there is an arrangement for circulating the water so as to maintain a comparatively uniform temperature throughout the boiler, in order to get the maximum efficiency from the heat of the furnaces.

In spiritual growth it often seems that some particular qualities become conspicuously developed, while others remain almost entirely dormant. Circulation is needed, coming in contact with our fellow beings, giving them what we have in exchange for the benefits that we receive, we become rich in spiritual wealth without appropriating another's goods. It was on this basis that I saw why patients must if possible pay for treatment. When payment is made the door of gratitude is opened, and through it flows the spiritual influence which heals, but if not, the circulation is checked and the healing retarded. If we are to bear one another's burdens, and we are, then there must be an equal share on both sides. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" 1 Cor. ix. 11.

When once called upon to fulfil a duty that I felt quite unfit to perform, the thought came to me, What right have you to question your own ability if God is your motive power and controlling Principle? The engines never say, I cannot do my work. When the vessel is lying in the dock ready to go to sea, fear might suggest to them, "You cannot turn the shaft, because you have no steam." Confidence and intelligence immediately reply, "I know I have no steam of my own, but the engineer who has charge of me will give me all that I require when the time comes for me to move."

Presently the signal comes to move ahead. Immediately the stop valves fly open and steam (more than can be used) rushes into the valve chambers and cylinders, causing the pistons to rise and fall with untiring regularity.

As the engine is nothing without the engineer to control it, so am I nothing without divine Principle, God to move and govern me.

I once saw an illustration that showed me the importance of the smallest detail to make a perfect whole.

We were leaving port and everything was in readiness for our vessel to get under way. The engines, however, refused to move; it was some minutes before the cause was found and remedied; a small key, one eighth of an inch square, had fallen from the lever that operated the starting valve, and in consequence the whole mechanism was temporarily disabled. "For who hath despised the day of small things?" Zech. 4:10. If every part is not in its place, the whole is incomplete, and the remaining nine hundred and ninety-nine are at a standstill until it is found and replaced. A demonstration must be perfect in order to bring perfect results. As the law of expansion of steam was discovered and rendered useful through the medium of the condensing engine by James Watt, so has the higher Law of God as the only Motive Power, Energy, Vitality, and governing Principle of the Universe and Man, been discovered and demonstrated by our Leader, the Rev. Mary Baker Eddy, and entitled Christian Science.

ANOTHER C. S. TRIAL.

TORONTO, Dec. 8th, 1895.

REV. MARY B. EDDY.

Dear Mother:—I thought perhaps it might be interesting to hear just a little of the proceeding in the trial we have just been meeting in the case of the student who was indicted for manslaughter, because a little boy passed away while under her treatment. It was tried at the Assizes Wednesday Dec. 4th. The mother of the boy was first witness for the prosecution, then the father. They told how they had been led to have Christian Science treatment for their family. The father had lain for six weeks with sciatica, under one of the best M. D.'s care. He told him finally if there was any other help he could get to do so, as he could do nothing more. He — Mr. Beck — then sent for Mr. Stewart and after receiving the third treatment he came down stairs. With three more he went back to work in a cold shop. That is over seven years ago and he has never had the slightest return of it, and has never had another treatment. For about three years this student had treated in the family the different members that had required help, always with good success. Some other members of the household then testified. Following these were the Coroner and two medical doctors who had made

the *post mortem* examination. They claimed in their evidence that had a medical doctor been called and given the usual treatment for diphtheria the child's life might have been prolonged. When cross-questioned, they admitted that they had lost many cases of diphtheria after having applied all the remedies they knew of in the medical practise.

When the Court adjourned for luncheon the Judge would not allow the jury to go out, as he said "it was an important case." So ordered lunch to be brought in for them.

After the M. D's. had given their evidence, the lawyer for the defense arose to urge on his Lordship that there was no case. And after much debate between the lawyers, quoting copiously from the law, the judge said, were it the case of an adult he would immediately withdraw it, but the deceased having been a child he thought he would have to let it go to the jury.

Our lawyer then said he had some witnesses for the defense. Five in turn were called, all this student's patients, none of them class students. And such ringing testimony as they gave of Christian Science healing! One had been healed of bright's disease, another of chronic dyspepsia and severe affection of the bowels. Another said her two children had been healed of serious troubles, one of them had to wear glasses for some eye trouble caused from typhoid fever had been treated by one of the best oculists. The child laid aside the glasses after the first treatment by this student and has never needed them since, has had no pain in eyes ever since, but had severe pain before. Both had been healed of throat trouble.

Another had been healed, and her child also, of bronchitis and catarrh.

Another of fits and various other troubles of more than twenty year's duration.

Her mother had also been healed of dropsy of ten years duration; witness said she did not think there was a more healthy woman in the city now. Her father had also been healed, after having been ill for years, and unable to work. He works now from five o'clock in the morning till midnight. (He has charge of a theater, which accounts for his late hours.) One of our students was then called and questioned very closely by the crown prosecutor, who had SCIENCE AND HEALTH, and had been complaining because none were students so he could question them about Mrs. Eddy and the book. His questions were so

ably met by this student, that the prosecutor, on hearing that he was not Mrs. Beer's patient did not want to let him give further evidence. But it was evident the judge wanted to hear further. For he stated, "The jury have now heard his evidence, so I cannot see how it can affect your case to let him finish."

When he was through, our lawyer announced the evidence for the defense closed.

It was time for the court to adjourn. His Lordship turned to the jury and said, "I think from the appearance of the jury before me I can trust to let you go to-night, and not have you locked up. That you will not talk this subject to any one, or be talked to on it till you come to-morrow morning at ten o'clock."

When they resumed the following morning and the case was called, the judge said, "Gentlemen of the jury, I find that your services will not be required to pass upon the facts in this case." His Lordship then went into a definition of the distinction between manslaughter and homicide. Continuing he said, "The father and mother of the unfortunate child have employed Christian Science treatment for several years, with results as you have heard them state. They had had medical attendance for years from a reputable doctor of whom they speak with the greatest respect. They are respectable people and well able to employ medical attendance. But on this occasion, the child being ill with sore throat, they thought they would seek the services of the defendant — Mrs. Beer — and she came. She was not expected to give any medical or surgical treatment. She did not make any examination of the body, throat or sputa. These are elements of neglect which the Crown claims go to show that she was guilty of accelerating the death of the child.

She was not called in to lay hands on the child. Her practise seemed to consist of sitting silently in the presence of the patient. She gave no direction regarding the treatment or diet of the deceased, excepting an egg for food and that he be kept comfortable. Homicide consists in the killing of any person either by an unlawful act or by an omission. The code further provides that any one who undertakes to administer surgical treatment is expected to have some knowledge of what they do, and they are criminally responsible for any omission.

The prisoner had not undertaken to do any unlawful act, and any one can see that sitting beside a patient would not be wrong, and she did not do anything that would harm any life.

She was not called to give medical treatment. She was called as a Christian Scientist, to give mental treatment, and it is proven she did so, to the satisfaction of all concerned.

His Lordship quoted the law relative to those who are unable to look after themselves, showing that parents or guardians are responsible for the welfare of those under sixteen years under their care.

English law provides that the father was criminally liable for not having supplied medical aid, but under the circumstances he thought it would be doubtful in this case. It is difficult to see how any one can abet any person in the commission of an offense where nothing has been done. I hold that it has been laid down as a general principle that there can be no accessory before the fact in manslaughter. Manslaughter generally implies the absence of malice or premeditation, although there may be exceptions."

The prisoner was then discharged and the verdict of not guilty assented to by the jury and registered.

It is but fair to state there were seven cases similar to this one in the Beck family and the six were healed and all had Christian Science treatment.

His lordship spoke at much greater length, but I just give you what appears to me the most essential.

How each time Christian Scientists are called to appear before magistrates and other authorities in mortal mind we are led to see there is a power unseen to the corporeal senses protecting those who, like Daniel and his companions, will not eat the "king's meat."

Yours in Truth,

ISABELLA M. STEWART, C. S. D.

"LAST AT THE CROSS AND FIRST AT THE GRAVE."

THE best example of self-denying liberality in the Bible is recorded of woman. The best example of loving service in the Bible is recorded of woman. The best example of conquering prayer in the Bible is recorded of woman. The gift was a widow's mite; the service was the anointing of Jesus with a box of ointment; the prayer was a mother's prayer for a daughter possessed with a devil. Jesus never let fall such words of royal commendation as concerning these three women. Of the poor widow he said: "She hath cast in more than they all." Of Mary he said: "She hath done what she could." And to the Canaanitish mother he said: "O woman, great is thy faith! Be it unto thee even as thou wilt."—*Professor Herrick Johnson.*

IS YOUR PRAYER ANSWERED?

E. F. V.

IF there should be one Christian to read these lines who has prayed long and earnestly for some great blessing, let me ask you, at the outset, if you will not seriously consider these words from the lips of the Son of God. "*If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you.*"

Do you *know* this to be true?

Perchance you are not a Christian Scientist. Some friend may have loaned you this Journal with the hope that the blessed Trinity of Life, Truth and Love might be revealed to you as the Mind in which you "live and move and have your being." If so, let me ask again, Do you *know* that the God whom you worship will hear your cry, heed your desire and satisfy the longing of your heart?

There is a vast difference between knowing and believing. You may believe that your prayer will receive attention because your God is good and you are His child; but have you proved it?

"You may be bound by the fetters of some physical ailment and may have prayed for years to be restored to health. If you have, has it not seemed strange, very strange to you sometimes, (when Jesus has said — "Ye shall know the truth and the truth shall make you free") that your Heavenly Father has been silent when you called upon Him? Would you, possessing a human love, withhold an answer from a child in sorrow, for one, two, three, five, ten years and give no reason why?

If not then why has God withheld from you the blessing of perfect health — wholeness?

If by a word He could call into being "all things that were made," why has He withheld from you His word of restorative power and allowed you to wait and suffer and pray, day after day, and year on year, until your hope is well nigh gone, and the days are dark and dreary, and the nights are long and lonely because God cometh not in answer to your call? Oh, tell me if you know these words are true? "Ask what ye will and it

shall be done unto you." You hardly dare to doubt them entirely because they are the words of Jesus and you have promised to love Him and believe Him. But be plain, and tell me if you have not doubted them just a very little, as in your tears and cries you have seen no strong arm raised to help, neither heard one single loving voice in the silence of your sorrow! Ah, it cannot be otherwise. But you may know, you *may* know that these words are true every time you need to prove them so. There are conditions to be sure. "If ye abide in me and my words abide in you." But you have no doubt endeavored to comply with these conditions, and yet your prayer is not answered. You have tried to live in Christ and have his words live in you, but you are weary still in waiting at the portal with no answer from the King. You have prayed and waited and longed, yea wrestled "with strong crying and tears," and no proof divine has come that your Saviour will answer to-day. There are the words — "Ask what ye will and it shall be done unto you." Do you *know* them to be absolutely true?

They came from the Son of the Living God and how can they be false? Now if you will walk in the way He pointed out for you, if you will believe — understand Him, you *may prove* His words to be both truth and life.

Christian Scientists have the positive proof every day they live that this promise of the Son of God is absolutely true. Will you also learn how to reach the same position of peaceful, trustful certainty?

Those who are able to comprehend these words can call down relief for their afflicted friends in less time than it takes to read this article. (God is not so far away that His answer to His child should be delayed.) Do you want the same understanding? Do you want to *know* that Love is near, that Love is all, that Love is all powerful? Do you want to know and prove to your own waiting heart that Jesus meant just what He said in the words — "*Ask what ye will and it shall be done unto you*"? If you do, then investigate Christian Science. Make up your mind to persist in your investigations until you catch the spirit of the truth which it teaches; and you will not be disappointed.

You *will* receive an answer to your prayer. And if you are sick you *will* be healed, for God is Good and He is your Father.

MRS. AIKIN IS FREE.

MRS. LAURA B. AIKIN, the exponent of the science of faith cure (Christian Science.—Ed) who, a couple of months ago, was put under bond in the criminal court to answer a charge of murder, was this morning set free, the Attorney General, M. R. Patterson, recommending the dismissal of the case, he stating to the Court that he did not think that a conviction could be secured under the evidence and the facts of the case.

Mrs. Aikin was in court accompanied by her husband and a score or more adherents to the Christian Science faith. The decree of the court was received without much expression one way or the other, either from the defendants or her friends. Mr. G. T. Fitzbush represented the defendant.

This is the famous murder case in which it was expected that the status of the Christian Science faith under the laws of Tennessee, would be ruled upon by the court and decided for the benefit of the public and of the medical profession. Under the proceedings taken this morning this ruling is not had. Mrs. Aikin was indicted for the murder of Mrs. Callie Wade, a lady who resided on Rider Street, and who on May 25, died of an affection about which there seems to be some misunderstanding. The indictment charges that Mrs. Wade died of childbirth. It is now contended, and with some show of support, that the ailment was peritonitis or some kindred disease.

When the case came up this morning, and after Mr. and Mrs. Aikin and their friends had entered the court-room, Attorney General Patterson addressed the Court thus: "If the Court please, the Edgar case is now on trial, and this case against Mrs. Aikin for manslaughter is also set on the docket for to-day, and so far as the State is concerned, we are willing to make a plea of surrender in this case. . I do not believe that Mrs. Aikin can be convicted on this proof, and I do not think that the death of the lady could be attributed to her. I think the proof will disprove the allegations in this indictment, and for that reason I recommend to the Court verdict of not guilty."

The Court said: "Well, sir, that verdict can be entered."

The Court further added: "I will say this upon this proposition, as I would upon any other, that to waste the time of the court, which is an expense in the trial of any case, no matter what its character may be, when the Attorney General is satisfied that the verdict would probably not be obtained, and even if obtained, the Court would set it aside, I think that the duty of the Attorney General and the Court is very clear, and for that reason I think he has discharged his full duty, and it is my duty to agree with the Attorney General. For that reason a verdict of not guilty will be entered for Mrs. Aikin, and this will be the end of the case."

The accused was warmly greeted by her friends, who shook hands all around and then moved out of the court-room. — *Memphis Evening Scimitar*.

WONDERFUL INDIA PAPER.

SECRET OF ITS MAKING IS KNOWN TO ONLY THREE PERSONS.

THE marvelous Oxford India paper was first introduced in 1875. Since then it has revolutionized the Bible and prayer book trade, and it is now used for all the more popular devotional books throughout the world.

In the year 1841 an Oxford graduate is said to have brought home from the far East a small fold of extremely thin paper, which was manifestly more opaque and tough for its substance than any paper then manufactured in Europe. He presented it to the Clarendon Press.

The late Mr. Thomas Coombe, who had only recently been appointed printer to the University, found it to be just sufficient for twenty-four copies of the smallest Bible then in existence — diamond 24mo — and printed an edition of that number which bore the date 1842. The books were barely a third of the usual thickness, and although as much as \$100 apiece was offered they were presented to the queen and other distinguished persons.

All efforts to trace the paper to its source were futile, and, as years rolled on, the circumstance was forgotten. But early in 1874 a copy fell into the hands of Mr. Arthur E. Miles, who showed it to Mr. Frowde, and experiments were at once set on foot at the Oxford University paper mills, with the object of producing a similar paper.

The first attempts were failures, but success was achieved, and August 24, 1875, an addition of the Diamond 24mo Bible, similar in all respects to the twenty-four copies printed in 1842 was placed on sale. This was the first Oxford Bible published by Mr. Frowde.

The feat of compression was looked upon as astounding, the demand was enormous, and before very long a quarter of a million copies had been sold.

The paper when subjected to severe rubbing, instead of breaking into holes, assumed a texture resembling chamois leather, and a strip only three inches wide was found able to support a quarter of a hundred weight without yielding.

The secret of its manufacture, it may be said, is known to only three living beings.—*Book Review.*

NOTE. This is the paper on which fifty copies of SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES, were printed May, 1884, and on which the book is being printed to-day.—E. P. BATES.

It may be well to state that only the best editions of the Oxford Bible, and of Science and Health are printed on this paper.—Ed.

MAKING A STEADY GROWTH.

AS will be noticed in the regular list of church notices the Church of Christ, Scientist, has moved from Davis hall into larger quarters, at what was formerly Unity hall on D Street, where the society of Chirstian Scientists will not only hold their religious services, but will establish there a dispensary, which will be open from 1 o'clock to 4 each afternoon during the week for those who wish to seek for health or secure Christian Science literature.

This society has made an excellent growth and this move will add greater strength in numbers and influence. It is only three years ago that their meetings were held in a small private residence and this is the third move made in that time, each one in search of larger quarters, showing a strong progress that is very satisfactory.

Two years ago the society organized, taking the name "Church of Christ, Scientist," following the lead of the mother church in Boston; and last April it also adopted the form of worship given out for the use of all societies of Christian Scientists in the world,

entirely abolishing the personal pastor and placing in his stead as the pastor of the church the Bible and "Science and Health, with Key to the Scriptures," by Rev. Mary Baker Eddy, who selected the words Christian Science as a name for all those who followed her teaching. This choice shows the general work of their faith and removes all personal opinions and influence from the pulpit, placing the Bible there as their rock and corner-stone of faith.

Their growth in Southern California has been very rapid as it is less than ten years since the first teacher came to this section and a strong and growing society is established in nearly every city in this half of the State.—*Daily Sun, San Bernardino, Cal.*

DIVINE SCIENCE.

CARRIE BARTO.

WHAT is it fills our hearts with joy,
The purest joy without alloy,
And keeps life free from all annoy?
Christian Science.

What is it breathing heavenly peace,
Bids mortal strivings all to cease,
And from pain brings us sweet release?
Christian Science.

What is it makes the days go by,
With naught to fret or cause a sigh
As to the How, the Which, or Why?
Christian Science.

What leads us on to think aright,
To love to work with all our might,
'Till freed from sense's slavish fight?
Christian Science.

What prompted visitant of Light
To stem sectarian Stygian night?
'Twas Mother's love of Truth and Right.
In Christian Science.

What glad pæans of holiest praise,
From thankful hearts to Heaven we raise,
For our good banner all ablaze,
With Christian Science.

NOTES FROM THE FIELD.

FOR over twenty years I was a great sufferer from spinal disease and rheumatism. My troubles seemed specially aggravated in the winter season.

The last time I was so afflicted, after having three of the best physicians we could procure, and after they had done all they could without relieving me, I sent to a Scientist friend to borrow some of her Christian Science Journals thinking that perhaps I might find something to lead me to help from that source, for I had been often advised to try Christian Science by those who had either experienced something of its benefits themselves or heard of them in cases of others.

My friend sent me three Journals, and I want to tell you that in reading those three Journals alone on my sick bed I was thoroughly healed of both acute and chronic troubles.

I rose from my bed and went out in the wintry air of which I had before been in the greatest terror. I have walked in snow and slush, and have continued going where I wished, without experiencing any return of old symptoms, during more than three years which have passed since then.

I became at once an earnest student of Christian Science studying in class with one of Mrs. Eddy's faithful normal students, and keeping SCIENCE AND HEALTH always by me as my constant companion.

I have had many demonstrations of the power of Truth to cast out all manner of evils.

One more case I would like to mention.

I have an aged father who had long been addicted to the tobacco-chewing habit. Last summer while I was in New York I received a letter from my father in anticipation of a visit from me at an early day, and in his letter was an allusion to the fact that his daughter always brought him some good tobacco when she came to visit him.

Then a struggle arose at once in my mind relative to tobacco in the light of Christian Science. I felt I could not aid or abet such practises any more. I cannot tell you what a treatment I felt in my own thought on this subject from the teachings of

Christian Science. It was settled on the side of spiritual consciousness and I thought no more about it until days afterward when visiting my father I found he had had what seemed to him a remarkable experience, and he was not using tobacco any more.

He had not wanted tobacco since, and talked about it freely to others, urging all who used it to give it up, that they would certainly be the better for the cessation of that practise.

When I told him of my experience regarding it he agreed with me that Truth had healed him. — SARAH W. BERRY, CHICAGO, ILL.

MY DEAR MRS. EDDY.—When I was a girl of twelve years I sat in Dr. Paterson's dental chair in Franklin N. H. (my name was, Lucy W. Clark, and my father was Chas. Clark,) and, listening to your reading Ossian's poems, I was nearly oblivious to the pain. The memory of that reading has always lingered with me, and as I look back upon my past life, it seems as though a change came over me. I knew it at the time. I was conscious of a power protecting me, a power outside of myself. I realized it more and more, and after I was married in 1868 I sometimes wondered at the longings and desires I experienced.

It was I think in 1866 that I first heard of Christian Science. I had been so absorbed in myself and my children, -- I had at that time five, -- and my household cares, that I cared but little for anything else.

But as soon as I heard of it I was determined to know of it. The thought took such possession of me, that although I was seemingly in perfect health, yet I *must* know it for my husband's sake, and a sister-in-law's -- that seemed to be my only motive.

I went to a friend who thought she understood the Science. I read with her parts of SCIENCE AND HEALTH, and while she did not teach me anything, I have always been grateful that she taught me no error. It seemed to me that I had always known it! But I studied by myself, I held to that Book alone, I was kept in the hollow of God's right hand from following after false teachers who came here, and have been coming here from that time until now.

In a few months after I began the study, my mother wrote me in regard to you, and then my interest seemed to increase. I remembered my childhood experience, and my determination

was to have no other teacher; but I could not demonstrate over my husband's prejudices, and my own sense of leaving my family, and probably a sense of procrastination, and the college closed.

But I still kept on. I have had encouraging demonstrations, I have had failures, but through it all I have never despaired, feeling assured that Truth is watching over me, and that there is a connecting link between the Discoverer and Founder of Christian Science and myself — although there is no outward manifestation of it.

My only regret now is, that I have not that outward manifestation — that I cannot belong to the Metaphysical College, and be recognized by your students as one of them. I regret it the more as it is through great tribulation we are trying to establish a Church and Sunday School here.

Very sincerely yours,

LUCY W. BANCKER,

Jackson, Mich.

EXTRACT FROM A LETTER. — I am very much interested in Christian Science. The circumstances under which I became acquainted with it are as remarkable as the Science itself appears at the first acquaintance with it. They were as follows: On my way out to America in 1893, I met a young man who was so bright, vivacious, and entertaining, that we considered him the "life and soul" of the ship. He was a good linguist, played, sung, and was full of fun without being in any way low or vulgar. I bade him good-by on landing at New York, never expecting to see or hear of him again, but after a month's tour through the States and into Canada, on turning down a street out of Broadway, N. Y., on my way to the home-bound ship, we fell straight against each other in that thickly populated city. After a chat I said, "I must say good-by once more;" but he said, "I am going down to the ship to see you off," where we had quite an ovation, and I bade him, as I thought, a final good-by.

But, to my surprise, not knowing that he had my address, after I had been at home about three weeks I received a most impressive letter from him, in which he said "he feared we might have thought him a light-minded, frivolous young man, but he hoped there was no harm in it. His desire was to make the voyage as

pleasant as possible to his fellow passengers." He had given up his appointment at Bordeaux through having become deeply interested in Christian Science, and had a desire to settle down in New York, in order to become better acquainted with it, with a view of doing all the good he can in passing through life.

Since then he has been one of my most faithful and interesting correspondents, and has sent me Christian Science JOURNALS, tracts, and pamphlets with SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES, which I am diving into, but I want to know — and this led to my writing to you — if you know of any true Christian Scientist in London, or the West of England, where I reside. I gather from your "notes from the field" that students derive great benefit from those more advanced in the knowledge of the Science. — J. M. BLANDFORD, ENGLAND.

EL PASO, TEXAS, Oct. 9th, 1895.

GEO. B. WICKERSHAM, C. S. D.

2701 Indiana Ave., Chicago, Ill.

MY DEAR FRIEND: — I weighed 153½ pounds a few days ago. This is a gain of 46 pounds since your first treatment in January last. The sudden change which came over me at your first treatment is a never ceasing wonder. I had been unable to walk for ten years, being paralyzed from hips to feet, and suffering unspeakable agony, from which the only relief was morphine shot into my veins through a hypodermic needle. The cold shudders still chill me when I turn my thoughts back to those ten years of dark despair.

I sought help at various health resorts in the United States and Mexico, including nine months at Hot Springs, Ark. I visited medical institutes and noted doctors from Texas to Boston. I even tested the prayers of the Church. At the request of my daughter, a devout Catholic, a million members, more or less, of her church were supposed to pray for my recovery on the same day, but if there was any effect it was not in evidence in my poor tortured nerves; the end seemed very near when the Lord sent you my way. On your first call the old man dropped away and all things became new. After your first supplication in my behalf to the God of Love and Life there was no more morphine for me, but a desire for Life, and a hope for happiness took possession of me. If Christian Science was under-

stood by the masses, and Mrs. Eddy's book *SCIENCE AND HEALTH* read in every household, sorrow, sickness and sin would soon be reduced to very small proportions; such a consummation is devoutly to be wished. May God speed the day.—W. H. KINGSBURY.

ST. JOSEPH, MO.

MRS. EDDY:—

MY DEAR TEACHER AND MOTHER:—The first edition of the manual was so complete in its distinct simplicity, it was a wonder to me in this respect. Then came the last, far surpassing the first, and what *order* will be brought out through its distribution! Order out of disorder and confusion arising from ignorance of scientific methods. There has been a grand cleaning up already in our work here, and I cannot be thankful enough for the wisdom and understanding revealed through you.

I want to tell you of a demonstration a few days since which has given me more confidence than ever in the power of Christian Science. I will briefly relate it. A gentleman came to me in a case of obstetrics, a class of cases which I have tried to shun in my practise, because I have felt incompetent; but here I was brought face to face with the claim and it had to be met. The patient had been suffering for forty-eight hours intensely under the care of her mother and a midwife of large experience—having taken care of two thousand births—but had finally given up, declaring that “there were two babes and the first one was dead and the birth was impossible.” She sent the husband for a physician with instruments, but for some reason he would not come. So in this extremity they called upon me. I told him I would do the best I could providing I could have full charge of the case. After the mother and midwife had given the case over to me, in less than twenty minutes the patient was resting quietly, and in about an hour the birth took place *without pain*,—one fine large baby—instead of two, weighing fourteen lbs. In three days the mother was up about her household duties.

Your loving student,

C. M. Howe.

THE December editorial has suggested a line of demonstration which has always brought good results to me.

The soldier at his post is like the Scientist, and when the thought has come to me that it was not safe to stand bravely for

a righteous end, it has been met with the realization that since God alone must be our refuge, we are surely safest, not in hanging back if called forward, nor in reckless, disobedient advance, but simply in obeying implicitly the divine command.

We are safest when we are nearest God. Therefore, I have at times felt the most security when mortal sense declared there was imminent danger.

“The steps of faith
Fall on the seeming void
And find
The rock beneath.”

— A. H. W., KANSAS CITY, MO.

TOLEDO, O., 1896.

REV. MARY BAKER EDDY:—

Dear Mother:—With the Happy New Year, I give a backward glance over the events of the past twelve months. So much that is precious has come directly from you.

First the Mother Church, with its marvelous dedication. Then the wonderful new Pastor of the Christian Science Church.

And when June came with her rare beauty, you gathered your children from the four corners of the earth, into your home and fed us with bread from heaven so lovingly.

The sweet souvenir Pulpit and Press, and the Manual to guide the stumbling feet, and strengthen the Christian heart,—all these demonstrations of divine love you have given us within the short space of one year. O! wondrous love.

The building of the Mother Church taught me many things. I have not been idle the past year, and trust the present one will bear record of substantial church work in Toledo. I often think of your words, “Time improved is eloquent in God’s praise.”

Yours with gratitude and love,

SARAH J. CLARK.

ONE of my students having been working in the Charlestown State Prison for several months, teaching the prisoners about manufacturing shoes, carried *SCIENCE AND HEALTH*, and some *Journals* with him, and gave them to the men to read.

His *Journals* were read. They listened to his explanations of Christian Science, and expressed a desire to understand and live it.

At the October meeting of our Association he related his experience, and it was suggested that if he could gain the consent of the chaplain, we place a copy of *SCIENCE AND HEALTH*, in the library, also a copy of the *Journal* each month.

They were taken to the Prison with the chaplain’s consent. We shall send the *Journal* each month. Surely those that sat in darkness have seen a great light.—BERNEICE H. GOODALL, BOSTON, MASS.

EDITOR'S TABLE.

NEVER since the days of early Christianity has there been a religious sect or denomination so misunderstood and misrepresented as Christian Science. A great many people unfamiliar with the teachings of the Christian Science text-book, *SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES*, believe Christian Science to be the very opposite of what it in fact is. It is regarded by many as a foe to the Church, whereas in truth and in fact it is the best friend the Church has or can have, for its sole purpose is to build up the Church of Christ by elevating the standard of Christianity and bringing humanity into an understanding of the essential import of the Holy Scriptures in all their saving and healing efficacy.

It is rejected not because it is understood, but because it is not understood. There is not a single instance in which it has been understood and honestly accepted where it is not firmly adhered to. And why? Because its understanding and acceptance bring with them such convincing, nay, such overpowering evidences of its truth that to gainsay or reject it is absolutely impossible. It were as availing to ask one to disbelieve that the sun shines or that one does not exist as to ask a genuine Christian Scientist to reject the verity of the experiences and demonstrations which have been his as the result of his study of *SCIENCE AND HEALTH*; and this too because he is learning thereby to interpret and practically apply to his own life the precepts of the Bible.

A principal, and most natural reason why Christian Science is so misunderstood is that many people have been taught what they supposed to be Christian Science, when in fact their teaching has been the farthest possible remove therefrom. The majority of these are honest. Becoming dissatisfied with old conditions they have in good faith cast about for something more satisfying, and falling into the hands of pseudo-scientists have accepted their false interpretations of the text-book supposing them to be true, and have been thereby led into a state of mental darkness vastly worse than their former one.

Many are yet in the shambles, utterly unaware that they are being misled and mistaught. On the other hand, it is now an

every-day occurrence that the heretofore blinded eyes are being opened and the deluded ones coming rejoicingly into the true fold. They come literally leaping and shouting for joy that at last the dread hypnotic spell has been broken and they are released from their unhappy bondage.

It is the sincere desire of every true Christian Scientist that all who have thus gone astray may return with eyes opened to receive the Light. As she has frequently declared in public and private, the Mother's heart yearns for such, and sad indeed is she that her teachings should be so distorted and wrested from their true moorings as to work such seeming disaster to the innocent.

Of late this pseudo element — those who either ignorantly or wilfully mislead others — are starting in various places over the country, publications purporting to represent and disseminate Christian Science. We think the time has come when we should call attention to their pretensions in the interest of the thousands who, while honestly seeking Truth, are not sufficiently advised or discriminative to be able to judge between the true and the false. We do this reluctantly and only from a sense of duty.

As to that class who do not assume the name of Christian Science, yet masquerade in stolen garments, having gotten most of their original conceptions from our text-book and then turned them from their meaning into a medley of vagaries to suit their own purposes, hoping thereby to find an easier way to the understanding of Truth, we have not as much to say, as to those who boldly and unscrupulously take the name but debase the principles of Christian Science. The effrontery of the latter class is shocking.

A specimen of this kind of literature has recently come to our notice. It is published in Minneapolis, Minnesota. We make some quotations from it for the purpose of showing to what puerile issues the darkness of dishonesty will resort.

The Introduction says: "There being no paper or magazine published in this great metropolis of the northwest, we make the attempt to fill the demand, knowing the supply is equal to every demand for Truth. This paper will be devoted to Christian Science and Its practise. Its Motto! will be; where the BIBLE and SCIENCE AND HEALTH speaks, It will speak, and where they are silent, It will be silent."

From a leading article we quote: —

"Standing in his center, Man beholds himself in all included in the circumference. The extent of the circumference depends

upon his illumination or spiritual intelligence. The Soul then see's Itsself, see's Its Ideal and calls it God. . . . In this thinking out; Man evolves his Idea of what must be, as true Being; on and on he pushes his investigation. . . . Now be it known; it is Man who robes God (his Ideal) with Omnipotence. It is Man who sees God (his Ideal) Omnipresent. It is Man (not God) who claims for God, Omnipresence. The All knowing Man; the All powerful Man; the All seeing Man does this."

We might quote more of this strange and incoherent effusion, but this suffices to show what sort of Christian Science (?) this sheet and similar ones are teaching. It is not necessary to say to one having the slightest inkling of Christian Science as it is taught in its only text-book SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES, that the "Science" of these sheets is as much a parody upon SCIENCE AND HEALTH as are their grammar, orthography, capitalization, and punctuation.

The only thing that seems clear about this remarkable medley of words is that it is an attempt to deify man, to make him the only omnipotence, omnipresence and omniscience, therefore the only God. In this the words quoted are in line with many other publications springing up, some of which like this one, assume the name of Christian Science. To one who has even glanced at SCIENCE AND HEALTH, with honest intent such perversions of its teaching are instantly manifest. From cover to cover our text-book emphasizes God's supremacy, His omnipotence, omniscience and omnipresence, His Allness. A higher definition or conception of God can nowhere be found. His supremeness and absoluteness form the ground work of this book. How then can any honest reader thereof who is *compos mentis* wrest from it the atheistic meaning that man is the supreme being or only God? These foolish people are attempting to invert the definition of God as given in SCIENCE AND HEALTH so as to bolster up their unholy efforts to set man up in the place of God. A gross libel upon every precept of its teachings and one which cannot be too strongly condemned by all classes of people.

Not only does this publication thus pervert the teachings of SCIENCE AND HEALTH and dare to say that it will speak where the BIBLE AND SCIENCE AND HEALTH speak and keep silent where they keep silent, but it has the added audacity to make literal quotations from SCIENCE AND HEALTH for the manifest purpose of masking its own false and blasphemous assertions. It

is time to call a halt on this glaring dishonesty, this unscrupulous piracy.

We make just one more quotation :—

“The question is often asked : Do Christian Scientists believe the Bible? *Yes we do!* and by the aid of “Science and Health, with Key to the Scriptures,” by Mary B. G. Eddy, of Boston, Mass., we are able to read it understandingly. But it is very essential to take a course of lessons from some good teacher, then you are enabled to drink of the waters of Life freely.”

In view of the dishonest inversion of the meaning of SCIENCE AND HEALTH referred to, the reason why this class advertise that “it is very essential to take a course of lessons from some good (?) teacher” becomes plainly apparent. If the thought of the unwary pupil can first be reached by their false interpretation, the work of that “teacher” is, in some cases, easy. The deluded victims will, as we have said, in many cases accept their teacher’s interpretation and thenceforward they will read the text-book in the light of that teacher’s dictum. The cunning and practised mesmerist well knows how to mentally operate upon his victims. How long it may be before some of these mesmerized persons will or can be awakened from their false dream no one knoweth. Hence the dire misfortune of falling into such hands.

What a villification of our text-book then, for them to say that “by the aid of Science and Health with Key to the Scriptures, *we* are able to read it (the Bible) understandingly!” And what a slander upon the Bible to attempt to wrest from it the interpretation that man is God! May God save all honest seekers for divine Truth from such teachers and such teaching.

Not less dishonest than the above false practises is the assumption by these pseudo-scientists of the title of C. S. B. There is no one who has either the legal or moral right thereto than the students of the Massachusetts Metaphysical College, which was chartered by the Commonwealth of Massachusetts, and there has been no other such charter granted since 1883. If only the smallest sense of common honesty prevailed among these false claimants they would at once cease their reprehensible methods. The inanity of it all is that only for a short time can they deceive the public. Their wickedness and deception are as certain to be exposed as that right is right and God is God.

To this class we commend the earnest and thoughtful perusal of the following Scripture :—

"Knowest thou not this of old, since man was placed upon the earth, that the triumphing of the wicked is short, and the joy of the hypocrite but for a moment? Though his excellency mount up to the heavens, and his head reach unto the clouds; yet he shall perish forever . . . they which have seen him shall say, Where is he? He shall fly away as a dream, and not be found: yea, he shall be chased away as a vision of the night" (Job 20: 4-8.)

"Ye hypocrites, well did Esaias prophesy of you, saying, 'This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men' (Matt. 15: 8, 9.)

"Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man. . . Wherefore, God also gave them up to uncleanness through the lusts of their own hearts . . . who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever" (Rom. 1: 22, 25).

For the purpose of guarding against imposture, the Christian Science Publishing Society years ago made a rule that no other literature should be recognized as genuine than that which passed under its inspection and issued from it. The necessity for such a rule as well as its justice and wisdom have been fully demonstrated in the past, but it is evident that there is even greater reason for its continuance than there was for its institution, and hence we announce for the information of all who are seeking genuine Christian Science literature, that only that which is issued from the Publishing House at 95 Falmouth Street (formerly 62 Boylston), Boston, Mass., is recognized as genuine by true Christian Scientists, and we trust that no honest seeker will be misled by the counterfeit.

We again remind our readers that we do not answer questions through the *Journal*. If they are answered at all the answers must be found in the general matter composing its columns.

Nor can we answer many of the questions sent us privately for the reason that we have neither the time nor the authority to do so, and often lack the information sought. If letters are unanswered this is the reason.



CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

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GIVING UNTO THE LORD.

WILLIS F. GROSS.

THE sacrifice of material things is essential to spiritual growth and prosperity. The first act of worship was one of sacrifice, when Cain brought of the fruit of the ground, and Abel brought of the firstlings of his flock.

The law of Moses required the Jews to give a tithe, or a tenth, unto the Lord. This was not to be given of the abundance that remained after all their material wants were supplied, but of the first ripe fruits of the field, and the firstborn of flocks and herds. It was but a reasonable and just acknowledgment of what God had done for them,—an offering unto the Lord and not unto man.

When the Israelites began to think of their tenth as given to man, because the priests were supported thereby, they lost sight of the principle involved in this form of worship. Their offerings became a mere form if they gave grudgingly as unto man. Because they received no material thing in return, they may have felt they were giving something for nothing, which was not required of them. Thus blinded by selfishness, they withheld their tithes altogether. The influence of this error is still felt among mortals.

The prophet Malachi declared the children of Israel had robbed God in tithes and offerings, but he gave them en-

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couragement in these words, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." They were not to wait until the blessing was poured out upon them, and then bring of their great abundance; but they must first bring tithes of what they had, even of their necessity, and then would the windows of heaven be opened to bless them.

When Elijah was sent to the widow of Sarepta, she had but a handful of meal in the barrel and a little oil in the cruse. He requested her to make for him a little cake first, and assured her the barrel of meal should not waste, nor the cruse of oil fail until the famine was ended. Had she looked "to the things that are seen" no doubt she would have said: "I have not enough for myself and son, why should I give to this stranger? God does not require this of me." She did not reason in this way, however, neither did she say: "Wait until I see the barrel filled with meal, and the cruse with oil, and I will give unto you." She willingly gave of the little she had, thus showing that she believed the prophet, and was willing to trust God. Even of her necessity she gave unto the Lord and her giving was not in vain.

We believe the children of Israel did right when they freely gave unto the Lord. We also believe they did wrong when the tithes were withheld. It is clearly seen that this woman lost nothing when she gave to the man of God first; but we believe she would not have been blessed, as she was, if she had refused to do as he bade her. It was not selfishness, on the part of the prophet that caused him to make this request. Truth prompted him to ask the sacrifice, that she might demonstrate her fitness to receive the blessing about to be bestowed upon her.

The question comes to us, Do we see that it is just as necessary for us to give unto the Lord as it was for the Jews? Might it not be said of us that we have robbed God in tithes and offerings, when we have failed to make just acknowledgment of what He has done for us? The Jews gave a tenth unto their God; should we give less unto ours? Tithes were required of those who had little as well

as those who had much. The poor in this world's goods must do right as well as the rich.

In the practice of Christian healing, it is just as necessary for the patient who has received but little help, to see and acknowledge that little, as it is for the one who has been entirely healed to tell what Truth has done for him. This rule applies to everything that relates to our experience, and he who is governed thereby will prosper.

The expense of supporting the work in Christian churches has always seemed to be a heavy burden, but would it be such if Christians did as much as was required of the Jews? Since we are taught that God supplies all our needs, the cause of Christian Science should not be burdened in this respect. It will not be when we demonstrate our way and learn how to trust God; when we see what is required of us for our own good, and then meet these demands promptly, never fearing we shall be losers thereby.

It is argued there is nothing in Jesus' teachings about Christians giving a tenth as the Jews did. Perhaps not, but he did say, "Freely ye have received, freely give." When Jesus called the scribes and Pharisees, hypocrites, it was not because they gave tithes, but because their motive for so doing was a selfish one and caused them to omit the more important works. When speaking of judgment, mercy and faith, he said: "These ought ye to have done, and not to leave the other undone." Thus he taught them it was right to give; but their motive in so doing must be pure. And while they gave tithes they must not fail to do all else that was required of them. To do right in one respect is not enough. All the demands of Truth must be met.

Error frequently makes one feel he cannot afford to give a tithe unto the Lord. He says: "I can't afford it. It is hard for me to make ends meet as it is, and I don't see how I could get along if I should give away a tenth. Rent, grocery bills, etc., have got to be paid. The Bible tells me to owe no man. How can I give to the cause when I am unable to pay my debts. I must be just before I am generous. I must pay my debts first and then of what I have left I will give. I would give as gladly and freely as anyone if I had it." Now is this the reasoning of Truth or

of error? If it is of Truth it is right, and will lead to harmony and prosperity; but if it is of error it will produce the opposite result.

Let us stop and ask ourselves the question, Whence comes our ability to do anything? Whence comes our health, strength, and intelligence wherewith we earn that which enables us to pay our debts and meet our material obligations? Are they not from God? If so can we not afford to give back a part of what He has given us? Are the demands of mortal man more just than the demands of God that we must meet them first? It is right to pay our debts, and if we pay our debt to God, He will make it possible to pay our debt to man. But if we withhold what justly belongs to Him, how can we expect to prosper?

With many, the saving in doctor's bills is no small amount, to say nothing about the time that was formerly lost on account of ill health. Having been thus prospered, is it right to say, "I cannot afford to pay my debt to Truth?" Do we call this a just acknowledgment of what God has done for us? In words, we may testify to what has been done for us, but is that enough? Are we really grateful for these blessings so long as we refuse to give freely unto the Lord? Shall we refuse because sense says we are still in need? We may be unwilling to obligate ourselves to do anything for the cause of Truth, thinking if we make no promise there will be no debt to pay. But do we think we have met the requirements of Truth because we did not promise to do anything? Suppose one should not promise to obey the Ten Commandments, or to live according to the teachings of the Sermon on the Mount, would that relieve him of the penalty of disobedience? By no means. God requires each one to do right, and mortals are punished for wrong doing even if they have not promised to do right. It is not a question of what man promises but what God requires.

It is selfishness that causes us to supply all our material wants first and then give to Truth of what is left. It shows that we still look to matter for our supply and believe that supply to be limited. Living in this thought it is no wonder we see it expressed on every hand. Since mortals see what they believe, it would be well for belief to yield to spiritual understanding.

Because personality seemed to be benefited by our giving, error may have caused us to lose sight of the true idea, and the offering which should have been unto the Lord we gave to man. Then selfishness argued that the one to whom we gave did not need it as much as we did. If we allowed this error to gain control, we soon came to the conclusion we could not afford to give anything. Acting thus we robbed God and also ourselves, for we found we could not have faith in God's willingness to supply all our needs, since we failed to acknowledge what He had already done for us. Thus it was that our own "iniquities separated between us and our God."

If we have made mistakes we must correct them. Our problem can be solved only by abiding in Principle at all times. Let us learn a lesson from the experience of the woman of Sarepta. Let us obey the command of the prophet to bring tithes of what we have, and see if God will not verify his promise unto us.

There are four rules to govern us. *First:* We should all give. *Second:* We should give according to our ability. "For unto whomsoever much is given, of him shall much be required." It is not enough that we have given as much or more than some one else. The question is, Have we given as much as we should? Have we done our duty? *Third:* We should give willingly, not grudgingly, nor merely from a sense of duty, or because some one else thinks we should. "God loveth a cheerful giver," and we should give because we love to do so. *Fourth:* We should give unto God, not unto men. We must watch that we fall not into the temptation of thinking we are giving to personality or for personality. The thought that goes with our offering makes it acceptable with God, and merits and receives the blessing.

The Wiseman said: "Honor the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Christian Scientists have prospered by working according to this rule. Some have given the widow's mite. They felt it was right for them to do so. Their giving was unto God, an expression of gratitude for what He had done for them. They have prospered, and

now have more of this world's goods. They can and do testify that Christian Science, lived and demonstrated, has helped them in business.

Others have not been willing to work in this way, or else have not seen the necessity for doing so. They have argued that the material demands must be met, and because there was so much required of them, they thought to pay the material debt first, and then pay the debt to Truth when able to do so. Reasoning thus their supply became more and more limited, until it was almost, if not quite, impossible to meet their material obligations. The lesson they refuse to learn through Science they learn through suffering. When they see they must do right, if they would prosper, and willingly bring their tithes into God's storehouse, they will know from experience that Truth is a present help in every time of need, if man only places himself in a position to be helped. "If ye be willing and obedient, ye shall eat the good of the land."

"NEW HAMPSHIRE WOMEN."

A beautifully gotten up book entitled "New Hampshire Women" has recently been published by the New Hampshire Publishing Company of Concord, N. H., containing well executed portraits of many of New Hampshire's most eminent and esteemed daughters, as well as short but comprehensive biographical sketches.

Among the many fine portraits which adorn it, is one of our beloved Teacher and Leader, the Rev. Mary Baker Eddy, together with an interesting sketch of her life and work. The work is a really meritorious one of its kind. We are indebted to Mrs. Eddy for an elegantly bound copy of this work.

In Mr. Bates' note to the article, "Wonderful India Paper," on page 476 of the last *Journal*, the date of the edition of "Science and Health with Key to the Scriptures," is given as 1884, instead of 1894, as it should have been. One of those unfortunate slips that, it seems, will sometimes be made in despite of all our vigilance.

FULFILLING THE LAW.

JOHN B. HOUGH.

THERE is an unwritten law, with which we are all familiar that makes our welfare and happiness in this world, depend as much upon the doing of certain things as abstaining from the performance of certain other things. This law makes it as obligatory for us to be faithful in the discharge of certain duties as to avoid other acts which we know to be transgressions of the law. This is well understood by all. Every child knows that if it would avoid suffering from hunger it must partake of sufficient wholesome food to satisfy it.

These are mortal mind laws, but similar laws hold good in the spiritual realm. And yet, even though this truth is so generally accepted, there is perhaps no sin that is more common than the sin of omission. Men study well the "Thou shalt nots," but the "Thou shalts" do not seem to make as much impression upon them.

They are evidently not considered as important.

Now ignorance of a law does not exempt a man from suffering the penalty of his failure to keep that law. But there can be no excuse for ignorance of the laws governing our spiritual natures in this Christian land and in this age of freedom of thought and speech. The man who here and now remains ignorant of the laws of God, and who fails to make advancement in spiritual knowledge, only does so from choice and because he will not listen to teachings with which the very air is filled.

It is very gratifying, however, to be able to say that there probably never was a time before when as much attention was given to this subject as now.

The time has come when people are not satisfied to be mere parasites. They are not content to accept Truth at second-hand. They are not disposed to have some one else work out the problem for them, and get all the benefit of that experience. In a word, they will not let some one else do their thinking for them and then furnish them the results of that thinking at so much per folio. They propose to think for themselves.

There has never been a system of religious teaching presented to the world that encouraged this idea as Christian Science does. In Christian Science every one *must* think for himself. There can be no sitting down and letting others work out the example for you. This is not an inactive system; there is no room for drones; everyone must "work out his own salvation"—realizing always that it is "God that worketh in him." Indeed this is doubtless the reason that Christian Science has not been more popular with the masses; it is so practical; its demands upon one's time and attention are too many to make it attractive to those who are absorbed in material things; it requires too much earnest work.

Christian Science cannot be assumed upon Sunday and put off all the rest of the week. It must be *lived* every day and hour. In fact it is the "putting on" of Christ, or better it is the letting Christ "dwell in us." Christian Science is not a system of creeds and doctrines to which one can subscribe and then perchance go out into the world and still conform to the ways of the world. Christian Scientists are, and must be, from the nature of the case, "a peculiar people."

There is, however, danger of making too much of the letter of the law, and forgetting that, as the apostle Paul puts it, "the letter killeth but the Spirit giveth life."

The letter we must have, but what we most need is the Spirit. "Where the Spirit of the Lord is, there is liberty." And what is this "Spirit of the Lord?" It is Love, for "God is Love."

We hear a great deal in these days about the importance of faith; indeed we have been taught that faith was the one condition upon which our hopes of heaven all depended; and far be it from me to say anything that should lead anyone to place a lower estimate upon faith. Faith which is backed by the understanding leads one to spiritual heights that can only be attained through the exercise thereof.

May we not attribute some of the lack of progress on the part of regular orthodox churches in the past to the fact that they have omitted some of the "weightier matters of the law?"

There is no denying the fact that there is too little spiritual life in those churches. They cater too much to the popular thought of the day. They resort too much to outside attractions to draw people in. Is that the method taught by our Master? Is that Christianity, pure and simple?

There will be a constant falling off in the results of the work done by orthodox churches until there is a reformation in this line that shall shake Christendom from center to circumference.

What the world now needs is dwelling places of Christ—Truth. Where Christ is not only preached and taught, but where the spiritual power that He manifested is demonstrated in the healing of disease and the casting out of devils—evils—of every sort.

Do Christian Scientists realize what a work is awaiting them, what a grand opportunity is offered to them to work for Christ? And how shall it be done? By *living* Christ; by sending out into consciousness only Christ-like thoughts; by holding this one thought constantly: That Divine Mind is *all*, that there is no other power. The Truth has been revealed to us—now let us give it to a waiting world.

Christian Science is not yet great in point of numbers. It appears to be small, but appearances are deceptive, and no one can estimate the power for good that it is even now doing. Let us all be faithful; let us all demonstrate Truth. Have no fear about the results, for "if God be for us, who can be against us?" The widow's mite, with God, was greater than the wealth of others. Let us improve the talents we have for "to him that hath shall be given."

The editorial in the February *Journal* is quite to the point. T.— is honeycombed with false Scientists and insane trash called Christian Science literature. The *Journal* left in the Young Women's Association is eagerly read. One woman said that she had learned more Christianity from reading one number than she had known in all her life before. She is now reading Science and Health even 'till one o'clock in the morning. A young woman who comes to us a stranger, to whom the subject is quite new, said to me after service this morning that she knew Science and Health was the Word of God. If we are only diligent enough we can spread the true story far and near.—B.

LIGHT.

HELEN E. SUTHERLAND.

THERE is Light above the solar,
Though unseen to mortal view,
Yet when a secret glimpse is gained,
We are conscious it is true.

We feel 'tis true, for the Father
When His offspring ask for bread
Will never mock their trustfulness,
Giving them a stone instead.

Precious glimpses! Though they tell us
We are still in leading string,
Yet each one some truth unfolding,
Its own joy and peace doth bring.

Joy, to know that we are growing
In the Truth which maketh free:
Peace, which comes through understanding
That growing we shall always be;

Growing till our babehood ceaseth
And leading strings shall disappear.
Till child and youthhood both shall vanish,
And ripe manhood draweth near;

Growing till we stand accepted
In the well-beloved Son,
When He presents us to the Father
Clothed in raiment like His own.

Yes! there's a Light above the solar,
Brightening all the rugged way:
Growing clearer and still clearer,
Till we hear our Father say,—

“Well done thou good and faithful one!
Thou hast conquered all of sin:
Thy Father's house is ope to thee,
Receive thy crown and enter in.”

OBEDIENCE AND UNDERSTANDING.

E. F. E.

IN one of the Canadian towns where Science is still young and the numbers few, it is the practice to take a special subject as the keynote to the Friday evening meeting. This topic is given out on the Sunday previous so that all may work upon it during the week. Those who can do no more are expected to repeat an appropriate verse of Scripture or give a statement from Science and Health with Key to the Scriptures. In this way, beginners and strangers learn something of the Principle of Christian Science; thought is trained to concentration, and when there are demonstrations of healing to be told, they naturally find their place and so verify the statements of Truth.

This little band reaped a rich harvest by working several weeks on the thought of obedience. First, it was found that obedience leads to perception. How often we have been assured of this by our beloved Mother, while we, in too many instances, with fear and resistance, have held back, not willing, like Abraham to go forth without knowing "whither." A deep realization came from pondering the words of some fellow-worker who wrote in the September, 1895, *Journal*: "Abiding under the shadow of the Almighty—in the pure consciousness of the Allness of God, cheerfully obedient to the demands of Truth and Love, we cannot fail to demonstrate the power of the Word,"

Obedience then, means, first, loyalty to God and our Leader, Rev. Mary Baker Eddy, a "here am I," whenever her voice is heard calling us through the darkness. It means persistence in the face of obstacles, though they tower up as mountains; it means preëminently, the child-likeness and readiness to be least in pride, place, and power; it means "peace be still" to all the mortal tumult and clamoring; it is instant in prayer, "bringing every thought into captivity to the obedience of Christ"; it is safety; it leads the way to immortal youth, and finally, let us not forget that it means everlasting victory, or all the glorious promises

fulfilled,—the inheritance of the children of God realized or made real.

“I rest by serving at Thy will,
Thy yoke is easy, and Thy burden light;
And peace grows deep and deeper still,
As my obedience proves Thy might.”

After two evenings given to the thought of moral courage, the subject of faith afforded an opportunity to explain the difference between a blind faith, which, having no rational basis for its existence, is hardly more than hope, and the faith or certain knowledge obtained through Christian Science. This is “faith advanced to understanding,” the knowing in what we have faith, and why we have it; in other words, it is a faith with works or signs following, and according to the New Testament standard any other so-called faith is “dead” or useless.

It is evident that it is this enlightened faith to which the Psalmist so often refers when he speaks of understanding as the one thing needful. “Give me understanding and I shall live.” The same thought is reiterated in Proverbs: “Understanding is a well-spring of life unto him that hath it.” “Yea, if thou criest after knowledge and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand righteousness, and judgment, and equity, yea, and every good path.” “He that keepeth understanding shall find good.”

Nothing but this understanding faith in the “steadfast and living God” could have saved Daniel in the lions’ den. Two familiar pictures illustrating this experience in the life of the prophet are deeply significant to the Christian Scientist. The first picture shows Daniel standing face to face with a brood of ugly beasts, his hands are tied behind him, indicating that human power is here of no avail; Daniel is unmoved by the awful odds against him,—this concentrated animality, cruelty and physical power which is in strong contrast to one apparently helpless man. But a look at the prophet’s face shows that he is relying upon a strength not his own.

The companion picture shows the result of this faith, or

the proof that "no word from God shall be void of power." Here Daniel stands with his back to the lions which have become as gentle and harmless as kittens. His face, upraised in prayer, is illuminated by a ray of light which streams in through the dungeon window, or is it the radiance of a holy joy and gratitude from a heart overflowing with thanksgiving to the God who has delivered him out of deadly peril?

To the Scientist these pictures symbolize the experience through which every individual must pass in the process of putting off the "old man" with his dependence upon self and material resources. Somewhere, sometime, every mortal man and woman must stand alone, and as far as human aid goes, helpless, face to face with the "beasts," and although these beasts may not be four-footed nor have the form of lions, they will be cruel, ferocious, pitiless; their names will be malice, envy, hatred, ambition, jealousy, revenge, sensuality, sin, poverty, disease and death. Human power, though of earth's mightiest, will then be unavailing. The "King" will be powerless. Only by understanding the Divine saving Principle, and "strengthened with might by His Spirit in the inner man," will the lions be subdued, made harmless. Then like Daniel of old, those who without compromise have placed their reliance solely upon the God of Daniel, will rejoice with exceeding great joy in their deliverance as they turn their backs upon the conquered foe.

It is our privilege to live at a time when the history of Daniel is repeated in the life of one fearless Woman, in order that a faithless and perverse generation may be delivered from otherwise certain disaster. This Woman, for many long years unrecognized and alone, inspired with the prophets' faith and a heroism born of the unfaltering trust that comes through revelation and demonstration, has dared to stand face to face with all the ravenous beasts of prey in the dungeon of material sense. Rebuked by her pure presence, one by one they have been conquered, until now the Woman has turned her back upon them since they have no longer power to harm or disturb her, while her serene gaze is fixed upon the Light into which, by a faith and love that overcome evil, she is leading all those

who desire to follow. Was the poet Bryant not describing this Woman when he wrote:

“She met the hosts of Sorrow with a look
 That altered not beneath the frown they wore,
 And soon the lowering brood were tamed and took
 Meekly, her gentle rule, and frowned no more.
 Her soft hand put aside assaults of wrath,
 And calmly broke in twain
 The fiery shafts of pain,
 And rent the nets of passion from her path,
 By that victorious hand despair was slain:
 With love she vanquished hate, and overcame
 Evil with good, in her great Master's name.”

LIFE HID WITH CHRIST.

W. S. H. ROBINSON.

THE experience of every student of Truth is marked from time to time by periods of illumination, of expanded views and larger comprehension of the heights and depths of meaning included in such statements as St. Paul addressed to the Colossians, Chap. 3 : 3. Awe at the boundless possibilities, humility at our small demonstration of them, joyful courage at their certainty, and absorbing desire to “prove what is that good and acceptable and perfect will of God” may well occupy our thoughts as we try to take in the full meaning of the words.

But it is not as of possibilities that Paul writes, but as of accomplished facts:—“Ye are dead, and your life is hid with Christ in God.” How false belief and unbelief have obscured the Word until Christian Science revealed and reinforced it!

With the given proof of our relationship to Christ and God, is laid upon us the necessity of walking worthy of it, but the more or less frequent but temporary longing for good, common to mankind is very far from that condition in which desire to have, manifest, and impart good is the ruling motive in life, nothing short of which is being hid with Christ. To the beginner, the requirements of Truth seem a rigid law, but obedience raises them to his view

from prohibition to promise, and he finds that the law of Love bestows a thousand times more than it demands, even though these demands include all that mortal man has, in thought, energy and sense of independent life, that to sin we may be dead. This duty well done brings a sense of "God working in us to will and do," which continually lessens the sense of labor, confers a spiritual quiet, the depths of which malice cannot stir, and shows us how Jesus on the verge of Calvary could say, "My peace I give unto you," for it is the beginning of the resurrection, even the life which is hid with Christ.

Material sense fears and resists the effacement of the only life it knows, but when pride is humbled, and enough of Christian Science is demonstrated in one's life to show him that his true individuality both consists in, and is preserved by his unity with his Principle, then it becomes his hope and triumph to see the ragged outlines of his material beliefs disappear, while he becomes conscious of losing purely personal aims and characteristics through growing into the Divine likeness. Our life being hid with Christ, our motives, efforts and manifestations identified with and swallowed up in his, we shall pray, "Thy kingdom come," and give ourselves in answer to the petition until we are known by our likeness to Christ. As mortals, we are known by and from our fellows comparatively, and by our differences one from another, but as Christians we should be known by likeness one to another, because all modelled after the one perfect idea. Jesus declared this unity, praying, "That they also may be one in us. . . . I in them and thou in me." John 17 : 21, 23.

Herein lies the dominion which is the heritage of the image and likeness of God, and which is more than a consciousness of power to repel or overcome evil, for as the human consciousness disappears through being merged into perfect unity with the Divine, the sense of victory as well as that of strife vanishes in the realization of Truth's eternal and unassailable supremacy. Then the rejoicing that the "devils are subject unto us," is overshadowed by the knowledge that our "names are written in heaven."

There are those who seek to reserve somewhere in the house a room, though it be a small one, as a sort of refuge

from care and weariness of contact with persons and things. It is still more wise to set aside in our house of thought an inner room which we may enter and shut the door, and where there is an altar on which self is laid while we listen for the voice of Truth. This room we should visit often, until as it were by habit, at every possible moment we turn away from sense to the purest thought we have learned to know. It will shortly be a glad surprise to find how quickly we can reach the sacred place, how much oftener and longer our visits. This is not the end. The angels entertained almost unawares become better known, their numbers increase and one room in our house of consciousness is not enough, so another is added and another until the whole is occupied in receiving and reflecting the mind that was in Christ. We should more willingly "lose" the sense-life to gain Christ if we better realized that perfect self-renunciation leaves no one to be led into temptation, no one to feel grief or resentment at the world's scorn, and no one to mourn over deprivation. Life hid with Christ does this.

Sometimes it has happened that while we have been asleep a storm has arisen, has burst, been spent, and has passed away without disturbing our rest. Next morning there has been the sodden ground, here a slightly rooted tree is prostrate, and there a branch not well joined to its parent trunk is broken off, but the storm has passed unnoticed. So, he that dwells long and often in the secret place of the Most High, thereby escapes many of mortal mind's tempests, and even their sound cannot penetrate that refuge to break his peace.

Eye hath not seen nor human thought conceived the consummation of such living, but its humble beginnings are within our present reach and demonstration.

CLASS TEACHING.

We are authorized by Mrs. Eddy to say, that the by-law relating to teaching classes, means that the teacher shall not receive more than thirty-three students in one class; but is not intended to prohibit classes of less than that number.—*Editor.*

HEALTH AND HOLINESS.

JAMES J. ROME.

ONE of the great mistakes among men is a belief in a diversity of causes and effects. People think they can live in harmony with one cause and have a certain good effect, while every other part of their life can go unheeded, without affecting the certain result desired. Human philosophy divides man into a physical, mental and moral being, giving each of these a separate realm. According to this teaching a man may be robust and healthy, while he is dwarfed mentally or depraved morally; he may be a devout, consecrated Christian, and yet be a physical wreck; or he may have a sharp, cultivated intellect and still be neither healthy nor virtuous.

What a terribly deformed creature we have in any one of these combinations. As a result of this separation of man into different parts or natures, we have different schools and lines of education. To meet the physical demands for aid, the study of medicine is established so that some men may be prepared to meet the needs of others in this direction. For the mental or intellectual training, schools are erected and furnished with professors intellectually equipped to educate and develop this part of man. Spiritual needs are met from altogether another direction, and a separate vocation is set apart for this special work.

Let us now, candidly and honestly look at the result of this form of treatment. Has it been successful in meeting the question of man's salvation? How much better is the world to-day than it was a hundred or a thousand years ago? Does man know more of himself? Is he happier and more peaceful? Is there less disease and more health? Has sin disappeared or taken on milder forms? Consult the records of our asylums, hospitals, prisons, and penitentiaries for an answer. Look into the careworn and distracted countenances all around us and see. Listen to the war cry among nations, to the discontented murmurings and loud complaints of the oppressed all over our land and other lands. Why should so much crime, ignorance, dis-

ease, and wretchedness continue to increase, or even to exist, with all the legislation, medicine, teaching and preaching of the ages?

There must be something fundamentally and radically wrong in the systems used to meet the ills of humanity, or better results would be gained. Separating man into different natures and treating each with a distinct method has proved a failure.

Can there be found anything that will bring about the desired result so long sought after, or is the state of humanity helpless and hopeless? Nay! the dove of hope has found a resting place. There is deliverance, and that deliverance has been revealed; not as a theory or system of doctrines, but as an actual, demonstrable, practical realization. Not as a philosophic abstraction that can be reached only by the intellectually endowed; but as the simple, plain Truth, which can be reached by the "poor in spirit": "who hunger and thirst after righteousness." Neither is it to be divided and classified in different parts, but is a "whole garment," "a coat without seam; woven from the top throughout." Christian Science, as revealed to this age in Science and Health with Key to the Scriptures by Rev. Mary Baker Eddy, has come pointing the way of salvation to all. It comes to "preach good tidings to the meek; to bind up the broken-hearted; to proclaim liberty to the captives; and the opening of the prison to them that are bound." But it does this in God's way, not by dividing man up into separate parts, but by regarding him as a whole, and as a whole man. It takes us back to a correct beginning where God created man in "His own image." God being one, His unity must be reflected in his image, man. Hence we find that in Christian Science we cannot be helped in one direction without being benefited in every way. How often we have this brought out in demonstrations in ways least expected. Patients seeking physical help will be changed morally and spiritually under the treatment. What a perfect physician is this, coming so quietly into the thoughts of men to establish health and holiness; destroying and casting out discontent, fear, pride, envy, jealousy, malice, and sensuality, and thus transforming the man, and thus the family, and thus the community, and thus the nation, and thus the

world. For "the kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, until the *whole* was leavened."

THE NEW COMMANDMENT.

JESSE L. FONDA.

THERE was a true conservatism shown by Jesus in his claim not to destroy the law but to fulfill it. The law was spiritual, was holy, just and good, but the people, the world, had not reached this higher meaning: he led them to it.

He also fulfilled the law of love. There was one given by Moses in the Levitical code, and he gave the spiritual fulfillment of that as well as the others.

In the Sermon on the Mount he gave the spiritual meaning of various parts of the moral law. His formula for many of his expositions was, "Ye have heard it said by them of old time"; but he rejoined upon his own authority, "But I say unto you," thou shalt have no anger, lustful thought, revenge or hate.

He did not state in any such precise form the fulfilment of the old law of love. The lawyer came to him, testing him, and asked which is the great commandment of the law; he answered, to love the Lord thy God with all thy heart, and the second is like unto it, Thou shalt love thy neighbor as thyself. It was understood that he asked for the Levitical law, and Jesus answered him according to that code.

There has nothing been added to the first part of the law given, love to God; but it is thought that he has given a fulfilment of the second part referring to our neighbor. To love your neighbor as yourself, so it is said, while it is much to do, is still to put this great social law on the human plane; it is keeping it down according to society standards.

On the evening of the last supper, after he had washed the disciple's feet and Judas had gone out, he conversed with them. [John 13 : 34.] All at once he said to them,

"A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another." This has been called the "eleventh commandment," and the fact that he prefaced it by the term, "new commandment" gives a good probability that he meant it to be in contrast with the old Levitical law. This is putting the fulfilment of the law of love on as much higher plane as the other fulfilments were. This is the Christian law of love; the other is the Levitical law of love.

This brings this great associational principle to a divine standard—as he loved; it is now in the realm of Spirit. It is a permanent law for it is not controlled by the fluctuating conditions of human thought. It is not measuring ourselves by ourselves, the human with the human, but keeping Principle as manifested by Jesus always before us.

It has been interpreted that the chief characteristic of his love was self-sacrifice. "He pleased not himself"; he became poor so that he might make many rich, yet he made himself of no reputation and became obedient unto death, even the death of the cross.

That was supreme, divine self-sacrifice. He came to a world filled with a sense of possessions and honors, but he took none of them; he felt the sense of the ease of the rich and the bodily comforts of a Herod, but he cared not for them; in the garden he took the suffering of a world, and on the cross the agony of sin, all not for himself, but for others. That is the way he loved us!

It is only as we come into the absolute realm of Spirit and contrast it with the human life that we notice the strife of purpose that there is implied in the word self-sacrifice. In the realm of Principle it can be no sacrifice to give up the so-called enjoyments and values of the flesh, which are nothing!

Jesus could not have really cared very much about not having a cabin or palace in which to lay his head when he had the pillowing of infinite love and the "everlasting arms" beneath him! And by so much as it seems labor and sacrifice for us to give up any "creature comforts" to do a service for others, by so much are we still in bondage to the flesh and evil. By so much as we do love as he loved, we get out of the labor and duty and find service a continued

joy: by so much we get out of the strife of the human against the divine. And when we truly reach the divine realm, we shall easily find that there is no self-sacrifice in it, but all is one glorious service!

PRACTICAL WORK.

MARY BROOKINS.

Dear Journal:—I am glad to be numbered among your readers, who eagerly look for your monthly visit, and greet your appearing with ever fresh delight.

Being fully convinced that an interchange of experiences and accounts of our work must be mutually helpful, I offer the following:

First of all, we are glad to note an increasing interest in and appreciation of the "New order" of church service. It is recognized as a grand demonstration of the one Divine Mind, everywhere present, thinking its own pure and perfect thoughts of Truth, that are higher than all mortal mind vagaries, "as the heavens are higher than the earth." A corresponding sense of the all-power of this Infinite Mind is always felt, and has, more than once, been demonstrated in the disappearance of so-called physical claims of suffering, during the service.

Under this beautiful ministry of impersonal Truth and Love, our church is growing in attendance, in membership, and best of all, in unity of spirit, and in the harmony that must inevitably follow.

We have here in Minneapolis, a wide-awake students' association of forty-five members, who almost without exception are actively demonstrating the teachings of Christian Science. Our chief rule is the unwritten law of Love: "Do all the good you can."

It is plain to us that one of the very best ways of doing good lies in disseminating the Christian Science literature, especially our text-book *Science and Health with Key to the Scriptures*, by Rev. Mary Baker Eddy,—and we have been able to do something in this direction.

Some years ago, the text-book was placed in our public library for circulation, and though several copies have been

in use there ever since, it has been very difficult to get the book, as it is always in such demand. So our students' association presented them a copy, *not* to be circulated, but to be *kept* in the Reference Room, so any wishing to read may always be sure of finding it in.

Last summer, we gave a copy of *Science and Health* to the Minnesota Soldiers' Home, located here. On the fly-leaf, in connection with our greeting, we called attention to the passage beginning on page 121 line 14, and ending on page 123 line 29. We afterward found that this selection struck a responsive chord in many of the readers and awakened an interest in the book at once.

We have also given the precious volume to our county jail. Many of the prisoners are reading the book, and some pronounce it the *best* book they ever read.

We give them the *Journal* too, every month as soon as issued. So the word of Truth is "preaching deliverance to the captives" of mortal sense, and "the opening of the prison to them that are bound" in the toils of mortal belief.

We have sent a package of literature to the State Penitentiary at Bismarck, N. D., where the matron is deeply interested in Christian Science, as is also one of the prisoners, a woman, who, through the kindness of a neighboring scientist, is the happy possessor of a copy of *Science and Health*. She and the matron often read and study the *Science* together. "There is neither . . . bond nor free, but Christ is all and in all."

Besides these gifts, we have in other cases, paid all or part of the price to purchase literature for worthy ones (who had not demonstrated the means to buy it for themselves.) So the good seed is constantly being sown and left with the Lord of the harvest, who surely "giveth the increase."

If this little account of our labor of Love should prove suggestive to others, it will be but a return in part for many helpful and beautiful thoughts that have come to us through the pages of the *Journal*.

Life has its martyrs, as brave, as strong, and as faithful,
E'en as the martyrs of death.—*Boyeson*.

THE CHURCH IN OKLAHOMA.

Dear Journal:—It will be necessary perhaps, to explain how I came to receive the enclosed letter from Mr. Farlow,—it is as follows. As I read the article in the September *Journal* entitled “Works as well as words,” I thought how good and helpful! The first time I met some of our students I referred to this article and spoke of the propriety of having it read some time when we were all together, because many of our Scientists are not awake to the need of, and do not take the *Journal*, and you see I wanted all to catch the helpful inspiration of this demonstration, principally because we as a C. S. Church needed to make a financial demonstration; after I had mentioned having the article read, one student said, “Some folks think if one is worth five or six thousand dollars they are poor, I suppose it was that kind of poor people that builded that church.” This led me to write to Mr. Farlow, and brought from him the following letter which you are at liberty to publish if you wish.

C. B. K.

Rice Lake, Wis.

430 N. Y. Life Building.

Kansas City, Oct. 21, 1895.

Dear Sister:—I do not know that I could say more than I wrote in the article for the *Journal*.

You will find the statement there: “There were no rich to cast in their abundance, the widow’s mite did it all.”

You would be astonished if you knew how poor these people are and how little they have. It was this fact which made it seem such a remarkable demonstration to me.

They worked as faithfully, as earnestly and as unselfishly as they would have done to have builded a house or barn for themselves.

My opinion is that people who put the cause of Christian Science last, and who think of themselves as poor, and rob the cause of Christian Science by not paying into the store-house, will continue to be poor, and will get very little good from the cause. We must have faith enough

in God to launch out and use our substance to support the cause of Truth.

You will remember the Scriptural text, "bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." You will also remember the story of Elijah and the widow, who had just meal enough left to bake one cake. She was required to make a cake for the Lord's prophet first. This was certainly a trying position, since she had only meal enough for one cake, but because the Lord's cake was provided first, the barrel of meal never ran dry. Many Christian Scientists take the opposite position, and wait for the barrel to fill up before they venture out. The result is they have little faith in God, and are preparing to eat the remaining cake "and die."

If we will but put His cause first, God will supply us in all ways just as surely as he will heal the sick when we trust Him instead of material remedies.

I visited the Oklahoma country myself, and know the extreme poverty that prevails there, and I consider this demonstration nothing less than a miracle.

ALFRED FARLOW.

PROF. RÖNTGEN'S NEW FORCE.

A PROOF of the unpreparedness of the scientific world for the new discovery of a force in nature that traverses all known modes of motion is the fact that there is as yet no name for the interesting stranger. It acts chemically on bromide film, and so far is entitled to be classed with heat, light, electricity and chemical affinity.

But to speak of it as light, or to employ any of the ordinary terms in which we are wont to deal with phenomena of vision, would manifestly be absurd. The mere fact that it is susceptible of focalization by a photographic camera by no means establishes an identity with light. On the contrary—such apparent relationships in the natural world

are so often misleading that they seem to have been specially designed as a warning against too rapid generalization.

What the scientific world should now prepare for is a thorough modification of all its preconceptions of force. We are still apt, in a much greater degree than we have any idea of, to tinge our conceptions of force with the properties of matter. There are not too many of us who can think, for example, of a wave apart from the water which it actuates.

Probably the first news we shall have from the guardians of this unknown power will be that lenses and all the paraphernalia of the dark room are superfluous. The announcement cabled yesterday that opacity, as we have been accustomed to understand it, has no relevancy whatever to this particular mode of action—if, indeed, it can safely be described even as that—will be to revolutionize the order of our thinking.

One effect it should produce is an increase of humility in the too positive minds of shallow thinkers. Another should be to prepare us for new marvels in the same domain. Coming, as the discovery of this force does, close on the heels of the detection of an unknown gas in the atmosphere, it contains a promise that the last years of the nineteenth century may be its most brilliant.—*The Commercial Advertiser*.

DEFLECTIONS IN THE THEOSOPHICAL SOCIETY.

THE Theosophical Society, which started out in India with the avowed object of converting the whole world, and which has been sailing of late through stormy seas, has more trouble in store for it. Mr. Henry Burrows, a prominent member of the society, has announced publicly his withdrawal, and his decision has been followed by that of several other ardent adherents of the doctrine. Mr. Burrows writes to *The Times of India*, Calcutta:

"SIR:—During the past few years I have publicly advocated theosophy in connection with the Theosophical Society. Will you allow me to say as publicly, through your columns, that I have felt com-

pelled to resign my membership of that body. The recent disclosures of fraud which have split the society led me to further investigations, impossible before, which have thoroughly convinced me that for years deception in the society has been rampant—deception to which Mme. Blavatsky was sometimes a party. Both Colonel Olcott, the president of the Society, and Mr. Sinnett, the vice-president, believe her to have been partially fraudulent. . . . To this organization, in which these and other questionable things take place, I can no longer give my recognition and support, and altho I do not in any way give up the essential ideas of theosophy, I leave the society; for, as it now exists, I believe it to be a standing danger to honesty and truth, and a perpetual open door to superstition, delusion, and fraud."

This is looked upon as the beginning of the end of theosophy by the editor of *The Times*, who expresses his views on the subject as follows:

"Mr. Burrows uses strong terms, but we feel confident that they are not a bit stronger than is justified. He has evidently made strict investigations on his own account, and finds that deception is rampant in the society. He has, therefore, come forward honestly and withdrawn publicly from its ranks. If Mrs. Besant would only be persuaded to follow suit, we might speedily see the final extinction of this impudent and degraded cult of fraud and imposture."—*The Literary Digest*, N. Y.

The following is abstracted from an interesting article recently written by Miss Lilian Whiting to the *Inter Ocean*, Chicago:

Last Sunday Rev. Mary Baker Eddy spoke from the pulpit of the First Church of Christ (Scientist). Mrs. Eddy came down from her home in Concord, N. H., entirely unheralded and remained only a few hours. Her brief remarks were full of significance, her theme being the communion, which she urged her people to make in spirit and in deed, of which the outer ceremonials were merely a sign and symbol. Mrs. Eddy is over 70, yet her whole appearance is of a woman hardly more than half that age. She retains her delicacy of complexion, with its transparent clearness and brilliant flush; her dark eyes are bright, her graceful figure might be that of a girl of 20, and her whole bearing is full of energy and charm. Her hair is white, which is almost the only mark that time has made upon her. Her presence is one of great dignity, of beautiful repose, of infinite sweetness. She is most winning, and her magnetism of manner is, if anything, greater than heretofore. In her home at Concord, where she is obliged to retire from the too pressing demands of city life, she conducts her immense correspondence, pursues her studies in the Bible and in other religions, and is in touch with all modern thought. A most remarkable figure in contemporary life is Mary Baker Eddy.

The *Christian Science Journal* for January opens the new year with a strong number. "Christian Science, a Practical Religion," should be read by every inquiring mind. It is a logical presentation of truths. "God's Word," is another instructive article, graphic and straight to the point. Other articles are "Light and Life"; "A Physician's Case"; "The New Woman and the New Church"; and a number of interesting lesser articles. Published by the Christian Science Publishing Co., 95 Falmouth Street, Boston, Mass.—*Western Watchman*.

HEAVENLY SORROW.

I am aweary, Mother God,
 I pray thee take me to thy rest.
 The call of Fame, the pride of place,
 The sheen of pageants round about,
 Are but the unsubstantial dream
 Of earth's environments.

Earth has not offered much;
 Some pain-wracked days by far too real,
 And some, full measured with a joy,
 (Not built upon the Rock of Christ)
 Which drifted out like gossamer
 Before a summer wind.

But now, since Christ, new-born, hath come,
 I measure life anew. My heart
 Hath heard thy call. Thy rest
 Hath entered in, and heaven dwells
 E'en here on earth. Thy gentle voice,
 More constant than the ancient sun,
 Is heard above earth's wearying din,
 And all is stilled.

—*William Bradford Dickson*.

WOMAN'S CAUSE.

THE second edition of "Woman's Cause," enlarged and revised, has recently been issued by the Christian Science Publishing Society, and appears in two bindings—one in paper at \$3 per dozen copies postpaid to one address, and in cloth at \$4.75 per dozen copies postpaid to one address.

EXTRACTS FROM LETTERS TO MRS. EDDY.

Lansingburgh, N. Y., Feb. 12, 1896.

My Dear Teacher and Leader:—Your letter in the February *Journal* searches us deep. You whip us hard, Love wields the rod. What disappointment we have caused you! How wearily you have turned from your students to God, who never fails you! Yet I think if you knew of the real devotion to the cause, of the honest efforts to be ruled by Divine Love, of the forgiveness and humility which are destroying passion and pain, and the earnest striving after unity with God which mark the advancing footsteps of many of your children, it would comfort you.

In our church at Troy Love is markedly present. No harsh criticism, no complaint of others, no bitterness nor injured sense of personality disturbs the student. There are no quarrels to be straightened nor jealousy to be rebuked. It is so peaceful and holy there that healing is often done at the services, yet so gently it never causes wonder. We linger as long as we may, to tell another and yet another experience, and faces beam as we pass each other in the street. I have been grieved many times because our numbers are so small. No other student of yours whom I know has worked so long and steadily with so small a showing; but I feel sure of a good foundation. We are surely gaining ground in the esteem of the people.

What I owe to you my lips can never tell. The thought of it sweeps over me till all the heart and speech are gone from me! Our lives, our peace, our prosperity, our hope of heaven and joy of doing good have come from your teaching. We have been lifted from the ashes of human griefs and fears, and are being "clothed with righteousness as with a garment." Everything before us is good, and daily come demonstrations which testify to advancing steps. But for your tireless, loving courage this would only have come ages hence. Demonstrations? Yes, there are plenty; but there seems little to tell. We forget the conquered beliefs very quickly. The students send great love to you.

Faithfully your student,

HARRIET L. BETTS.

Chicago, Ill., Feb. 1, 1896.

Dearly Beloved Leader:—I have just received the February *Journal*, have read all that you so graciously have given us, and I want to thank you for the last paragraph of your article, "Questions Answered," for I know now that you do know there are honest hearts among the "students' students" who are struggling to keep their feet on the foundation you have laid for them. No great thing do I ask, for I know there is but one thing for me, and that is to see that I fill acceptably the place God has assigned me. I was healed of a claim of thirty years' standing through Christian Science—which was wonderful; but that to me is the least of the many blessings bestowed upon me. The greater benefit to me is the remedy found in Christian Science for the "purification of sense and self."

I often think of the sweet privilege you have given your students to meet you, and hear from your own lips the precious "Word," but I try to be obedient, and apply all the wisdom and advice you give us to myself, that I may sturdily grow and wax strong and so be ready for the tests which surely will come.

And now, dear Mrs. Eddy, I thank you again for your comforting words. I feel lifted and encouraged by them, and if you never get time to read this feeble attempt to express my gratitude for all you have done for me, I feel that it has done me good to write it.

Affectionately yours in Truth and Love,

LAURA TALBOT COATES.

Peoria, Ill's, February 6, 1896.

Dear Mother:—I want to thank you for your Communion Address. It is to me another luminary shedding its wondrous light upon Science and Health, illuminating the Scriptures with power and glory.

Last Sunday the Lord's prayer with the spiritual interpretation, as given in the 100th edition of Science and Health, was used in our church service; that with the Scientific Statement of Being, and section 1 of Article 8 of the Church Manual, read, it seemed as if our church service had been placed on a higher round of the ladder leading to Heaven.

Yours with love and gratitude,

KATE E. ROUSSEAU.

Kansas City, Mo., February 5, 1896.

Dear Mother:—I will only trouble you long enough to say, I thank you most earnestly for your excellent words in the *February Journal*. Many of my own questions are answered in your "Answers to Questions." I take all you say about sounding brass to myself. You never said anything more true than those words.

Your would-be most loving and obedient student,

ALFRED FARLOW.

Mt. Vernon, Iowa, Feb. 6, 1896.

Dear Mother:—My heart leaps with gratitude for the sweet words of love from you to the students' students in the last *Journal*. They have broken in pieces the chain which hung upon the necks of many, and which was seemingly crushing in its weight. I am grateful to our Father-Mother God for giving you to us to point the Way.

Most lovingly in Truth,

LULU A. MILLER.

Omaha, Neb., Feb. 10, 1896.

Dear Mrs. Eddy:—Words will not express my gratitude for the comfort given in the last *Journal* to students' students. It was surely the universal Mother who spoke. The thoughts you give us in the *Journal* come before the *Journal* arrives.

Lovingly,

LYDIA W.

P. S.—I am only the student of a student.

Dear Mother:—"Mysympathies are deeply enlisted for the students' students." My soul is filled with gratitude for these merciful words. We were in need of them,—patient Teacher, gentle Leader!

In love thine,

ISABEL LEE.

1921 Cass Street, Omaha, Neb.

NOTES FROM THE FIELD.

IT has long been my desire to express through the *Journal* the gratitude I feel toward Christian Science and to the Author of Science and Health with Key to the Scriptures. I had been afflicted with many troubles from about the age of thirteen or fourteen years; among them being heart and liver trouble. I was treated by our family physician, but only received temporary relief. Many friends advised me to try different remedies that had helped them. I did so but found myself no better.

About three years after I was married, our little daughter, a beautiful little girl of eighteen months, passed away, and with that it seemed there was nothing left to live for; all seemed dark, my health was completely broken down. My husband thought it would be better for me to try a physician in a distant city, one we had been advised to try. I did so, only to return home more discouraged than ever as he added another trouble to those that were weighing me down; he said I would have to have an operation performed before I could possibly receive any help in any way. I would not hear to that, so went back to our old family physician, as he could do as much to relieve me as any had ever done.

In our home were two large shelves filled with medicines of every description. Every month our doctor's bill and drug bill were paid regularly just the same as our grocery bill. This continued until about eight years ago, when a brother of my husband was miraculously healed through Christian Science. He came to our home a few months after he was healed and brought the good tidings. At first I did not want to trust to the treatment as I would have to give up medicines that I had not been without for so many years, but my husband, who by this time had taken up Science and Health and read in it, began to see the practical part of it, and thought it well for me to place myself under Christian Science treatment. I was willing to as my desire was for help. All medicines were put aside and I was treated. In about two weeks, I felt a great benefit.

The pain was all gone and I felt freer than I had from childhood. From that time to this not one drop of medicine or any material remedies have been used in our home.

Then about six years of health passed by when error confronted me in more subtle forms than ever before in my life. Old claims seemed to come up with the most severe suffering.

My husband and a few of our Christian Science friends worked for me day and night, but the help would only be for a little while. They had been with me during so much of the suffering that I fear the claim had become too real to them. It certainly had become very real to me. In this way it went on about seven months, when we decided to go to a Scientist in Boston. The help was almost instantaneous. I had been laboring under the most excruciating pains, without sleep, about two nights and days when the Scientist was called. Just a little while, not more than fifteen or twenty minutes after the treatment, I fell asleep (the treatment was absent, as we lived out of the city and the Scientist treated me before he arrived at our house), and slept peacefully until my husband and the Scientist came to the house. I awoke feeling light and free from pain, and have continued to be free. Many temptations have been overcome since then, but if Truth makes us free we are "free indeed." How grateful I shall always be for all the good I have received in Christian Science and to know that I too am able to prove God's protecting arm, the only arm upon which to lean for my help and strength! The Way is Christian Science; and it is indeed the only Way. It is proven, that God is truly "a present help in trouble," and if we will only look to the one true and living God we will find "refuge and strength."—M.

I have been reading the *Journal* for some time and always enjoyed the notes from the field with the wonderful cases of healing all over the land, but it never came to me to add my experience although I felt I had been greatly benefited by Christian Science, until three weeks ago. I was overtaken by an old trouble that almost took me out on two occasions.

I was studying Christian Science and rejoicing in taking a

stand for the Truth, when that claim came up for a test for me to prove my "stand for Truth." When I found I was the seeming victim of that awful dread, I was frightened. I forgot the beautiful study of Science and Health, and the "power of the Word." I was completely overcome with fear.

My sister came in wild with fear and excitement, and said, "You cannot rely on Christian Science now, you send for Dr. —in great haste." With her fears to help me on I yielded and applied medicine. That seemed to aggravate the swelling and inflammation. I saw I would never pull through in this way. Then I felt ashamed to send for the Scientist who had always helped me out of trouble every time I had sent for her. I feared I would not get relief from Science after I had turned to medicine. That was the darkest hour I ever knew. The enemy seemed to be gaining ground every moment. I was helping to work against myself. I groaned within, saying, "What shall I do?" The language of the Psalmist came to me, "Though I fall a thousand times, I will rise again.

I took courage and sent for the Scientist. She came and talked to me and treated me; I was relieved, and the swelling reduced, before she left the house. She left me rejoicing in the realization that it had no power to rise again. As soon as I had overcome all fear and doubts, the disease disappeared till there was not a trace left.

I have been overwhelmed with joy and praise to God the great giver of all good, who is ever present and all power to all who trust him in time of trouble. That was the awful dread of my life, and it was so beautifully met and destroyed. I have no language to express my gratitude to God, for his goodness, and the Truth, that is manifested in our midst.
—Miss F. D., *Eureka, Utah.*

The following is a letter written to me by one whom I have never seen. My sister,—the Mrs. K—spoken of in the letter,—wished me to send the writer one of my old volumes of Science and Health, as she felt she could not get one at present. I did so, and the letter tells of its reception.—
Lulu Miller, Mt. Vernon, Iowa.

My Dear Sister:—I feel so full of gratitude for your loving kindness in sending me your copy of Science and Health that I want to address you personally instead of sending thanks through our beloved sister Mrs. K—. God has been leading me for years, and I have always believed in Divine Healing ever since I became a Christian some thirteen years ago. I met with little encouragement in talking with ministers and others. Still the fact shone out so clearly on the pages of Holy Writ that I never gave it up.

Whenever a severe malady laid hold on me I would go to the Lord for healing—but the constant little attacks I tried to bear with patience supposing that as long as I lived in the flesh I would always be subject to these troubles.

At last having lost all faith in medicine I gave it up entirely, and found in God both health and strength.

A little over a month ago I was much opposed to Christian Science having read a book called by that name, which never spoke of Christ, neither acknowledged the Bible as far as I can recollect. So when I met Mrs. K— I was ready to oppose her, but soon all opposition was gone and my heart went out to her immediately. Asking her some questions I found we were both led by the same Spirit.

She never pushed her views on me in any way but said she would let me read for myself—which I did, and I saw it was God's revelation; and at last I have walked out into the glorious liberty of the children of God, no more under the dominion of law of sin, disease, and death. Oh, surely this is the "Millennial Dawn" the harbinger of the "perfect day."

Our *Journal* is proving itself to be a missionary of Truth. Some six months ago I met a young man who said he desired to talk with me, but did not know exactly what he wished to talk about,—he did not know at that time that I was a Scientist. I invited him to my room that evening, and when he came I said, "Well, name your subject"; and he said, "What do you think of God?"

I afterwards discovered that in 1893, at the World's Fair in Chicago, he had asked for a *Journal* and received one; and he and a companion had also purchased Science and Health with Key to the Scriptures, but it had not been read by either

of them. Still the thought was dropped in good ground, and to-day he is studying our text-book, and is a subscriber for the *Journal*. Verily Truth does the work, not we.

Sometime ago I had on hand nearly five volumes of the *Journal*, and was just waiting to get a few numbers to complete the set and have the five volumes bound, when the thought came to send out the missionary; scatter the seed of Truth. The enemy said, No! you will not get them back and you will lose your nice collection. I said I will send them out, what matter if they do not come back, Truth will enable me to buy the bound volumes from the Publishing Society, and so about forty copies of the *Journal* are kept circulating all the time.

Some have gone to Ireland, and from them I have been able to send two copies of Science and Health to Ireland, and the welcome news has come back that they were really messengers of Peace. Let no one who is interested in the elevation of the human race say they cannot afford to help support our missionary who is so faithfully preaching this gospel of liberty. I write on all *Journals* "Read and return" to my own address, and I have not lost any of them.—
J. R. M., Guelph, Canada.

The work in Pittsburg is growing beautifully. Last April we commenced holding a Church Service according to our Mother's wishes and later in the year, we formed ourselves into a church organization. We organized with twenty members, and Jan. 5, we added six new members to our number. That day was also our first communion service, and it was truly beautiful in the manifestation of harmony.

We have had some cases of healing from simply attending the church service. One was a case of hay fever of fifteen years' standing. The lady came first to a Friday evening meeting, and talked to me of being treated; when she came the next Monday for treatment she was so much better, that she only came twice after that, when she was perfectly well. I felt the Truth she heard that Friday evening was what healed her.

One Sunday my little daughter told me she had a claim

of toothache just as we were about to begin reading, and before the service was half over she was perfectly healed.

I feel we have much to be grateful for in the clear spiritual insight of our beloved Leader, and it was never more clearly proven than in this matter of church service.—*A. E. S., Alleghany, Pa.*

When my subscription for six months was sent in last spring it had not occurred to me that this *Journal* would replace all our other periodicals.

The Bible (to me a newly discovered book), Science and Health with Key to the Scriptures, and the very welcome *Journal* now comprise my library.

In 1886 I received a diploma from the Chicago College of Pharmacy. For nearly sixteen years as clerk in and proprietor of a drug store, I have been assisting in the purchase and sale of modernized *idols*. The dim light by which I now begin to see Good demonstrated in the healing of sickness and sin has resolved all of my supposed knowledge of *Materia Medica*, into its native nothingness. I now understand that the only medicine is Mind, and while not wholly removed from "error," my prayer for deliverance is being answered. I am *crossing* the Red Sea.—*E. E. D., Chicago, Ill.*

In a case under my care the claim trying to voice itself was met by realization of the impersonality of error and the following illustration came to me.

In going to Denver, Col., while crossing the desert all the passengers on the train can see the same mirage. The same illusion presents itself to all the passengers alike, all see it and know it is neither person, place, nor thing, a phenomenon—an illusion.

So with error. It is neither person, place, nor thing, and such is its impersonality that each of us sees the same illusion and labors under the same burden in its different phases. We have been seeing a mirage. The illusion has remained unexposed until we, being new born of Spirit, see it in its true character as illusion.—*Mrs. H. B. B.*

The mention in December *Journal* of the several libraries which have received the gift of Science and Health with Key to the Scriptures, induces me to inform you that in May last, the C. S. Bible Class of Washington, D. C., donated to the library of the "Philander Smith Biblical Institute" of Tokio, Japan, a copy of Science and Health, a number of tracts, and "New Birth and Immortality" by Mr. Eddy.

The Dean of the Divinity Department is a friend of mine and into his hands I placed the book. He promised that it should always be on the library table.

This Institution is under the direction of the Methodist denomination.—*H. L. S., Washington, D. C.*

Extract from a letter:—Enclosed find money order for which please send the *Christian Science Journal* to the Hoyt Public Library, Saginaw, Michigan, for six months beginning with January.

The dollar is from our little Sunday School of eight members; although so young we feel that it has done well as it did not come into existence until Oct. 26, 1895.

The School has furnished the flowers for the church every Sunday; also bought a table for the little ones, and now places our *Journal* in the city's pride—the Hoyt Library.—*L. A. W., Le Valley.*

One day a young lady called and asked for treatment. She was an organist in this city and was suffering from creeping paralysis; her arm was so affected that it was impossible for her to use it.

She had undergone the most vigorous treatment known to *Materia Medica*, and came to Christian Science as a last resort, saying "She had no faith in its method but had decided to try it."

In three treatments she was perfectly healed, and was able to practice upon the piano and organ for hours without fatigue.—*S., New York City.*

Joy is the mainspring in the whole of endless Nature's calm rotation.—*Schiller.*

EDITOR'S TABLE.

IN the January *Journal* we published a copy of the death warrant of Jesus Christ taken from a newspaper slip found pasted in an old Bible printed in 1822. Jesus' sentence to crucifixion was engraved on a copper plate on one side of which were written these words: "A similar plate is sent to each tribe." This plate was said to have been found in an antique vase of white marble while excavating in the ancient city of Aquilla, in the kingdom of Naples, in the year 1810, and was discovered by the commissioners of arts of the French armies.

Now come to us newspaper reports of the recent finding of a plate evidently similar to this one, containing an exact copy of the death warrant above mentioned, and setting forth in detail an account of the trial of Jesus before Pontius Pilate. The plates which, it is said, bear such evidences of genuineness that there is every reason to believe them to be authentic, were found by two Italian savants named Duminy and Cantomi who were travelling and exploring in the ruins of the ancient city of Sardis. Sardis was a city of considerable size, located within ten miles of Ephesus, and is known to the modern world as the residence of Cræsus, reputed to have been the richest man that ever lived. Later it was the site of one of the seven churches of Asia. The people of Sardis were among the first to embrace the Christian religion, having been converted thereto by St. John, and there is a tradition which says that Clement, one of the most eminent of the early Christian Fathers, was at one time its bishop.

In the geographies of this century the place is called Sart or Serte, and it is but little visited by travellers or explorers. It has always been a point of interest for scholars, because of the grandeur that distinguished it in ancient times, and because of the many relics that have been there discovered remaining from the conquests of Alexandria and Cyrus.

From the sheets of brass as translated by Italian scholars we make some extracts:

"Pilate called Jesus, and said to him, What is it that these testify against thee? And Jesus answered, If they had not power they would not speak. Every one hath power over his own mouth, to speak good and bad; they will see. So the elders of the Hebrews answered and said to Jesus, What shall we see? First, that thou art born of sin; secondly, that at thy nativity at Bethlehem there was made a slaughter of infants; thirdly, that thy father, Joseph, and thy mother, Mary, fled into Egypt because they had no confidence in the people. . . . Certain of the Hebrews who stood by being well-disposed, said, We say that he was not born of sin, but we know that Mary was espoused to Joseph and he was not born of sin. Thus your speech is not true, because the espousals were celebrated, as these men of your nations say. Annas and Caiaphas say unto Pilate, We say with all the multitude that he was born of sin and is a malefactor; but these are proselytes and his disciples. And Pilate calling to Annas and Caiaphas, saith unto them, What are proselytes? They say unto him, They were born children of the Gentiles, and are now become Hebrews. Those who bore witness that Jesus was not born of sin, Lazarus and Astorius, Ontonius and Jacob, Annas and Azarus, Samuel and Isaac, Phineas and Crispus, Agrippa and Judas, answered, We are not proselytes, but were born children of the Hebrews, and speak the truth; for we were present at the espousals of Mary.

"So Pilate called unto him these twelve men who proved that Jesus was not born of sin, and he said unto them, I adjure you by the safety of Cæsar, tell me if it is true that Jesus was not born of sin? They say unto Pilate, We have a law not to swear, because it is sin; but let them swear by the safety of Cæsar that it is not as we say, and we are deserving of death. Then said Pilate to Annas and Caiaphas, Answer ye nothing to those things which these men testify? Annas and Caiaphas say unto Pilate, These twelve believe that he was not born of sin. All we people cry that he was born of sin and is a malefactor, and saith that he is the son of God and a king, and we are not believed.

"And Pilate commanded all the multitude to go out, except the twelve men who said he was not born of sin, and he commanded Jesus to go apart from them. And Pilate said unto them, Wherefore wish the Hebrews to slay Jesus? They say unto him They are jealous because he healeth on the Sabbath. Pilate said For a good work do they wish to slay him? They say unto him, Yea, lord.

"Pilate, being filled with fury went out to the prætorium, and said to them, I take the sun to witness that I find not one fault in this man. The Hebrews answered and said to the governor, If he had not been a malefactor we should never have delivered him unto thee. Pilate saith to them, Take ye him and judge him according to your law. The Hebrews answered, It is not lawful for us to put any one to death. Pilate saith to them, God hath said to you that ye shall not put any one to death; hath he then said to me that I should kill?

"Having entered the prætorium again, Pilate called Jesus unto

himself secretly and said to him, Art thou the King of the Hebrews? Jesus answered Pilate, Dost thou speak this of thyself, or have others said it to thee concerning me? Pilate answered, Am I a Hebrew? Thine own nation and the chief priests have delivered thee unto me; what hast thou done? Jesus answered and said, My kingdom is not of this world; my servants would by all means have contended that I should not be delivered to the Hebrews. But now my kingdom is not from hence. Pilate said unto him, Art thou therefore a king? Jesus saith to him, Thou sayest; for I am a king. For on this account was I born, and for this I came, that I should bear witness for the truth, and every one who is of the truth heareth my voice. Pilate saith unto him, What is truth? Jesus saith, Truth is from heaven. Pilate saith, Is truth not on earth? Jesus saith to Pilate, Observe how they who say the truth are judged by those who have power on earth.

"Pilate therefore, leaving Jesus within the prætorium, went out to the Hebrews and said to them, I find not one fault in him. The Hebrews say to him, He said, I can destroy this temple and can raise it up again in three days. Pilate said to them, What temple? The Hebrews say to him, That which Solomon built in forty-six years; and he speaketh of destroying and building it in three days. Pilate saith to them, I am innocent of the blood of this man; ye shall see to it. The Hebrews say to him, His blood be on us and our children."

Much more of detail is then given and finally Pilate

"took water and washed his hands before the people, saying, I am innocent of the blood of this man; ye will see. The Hebrews shouted again, His blood be upon us and our children.

"Then Pilate commanded him to be loosed, and said to Jesus, Thine own nation complain of thee as a king; therefore, I have decreed that thou shalt first be scourged according to the statutes of the emperors, and then be crucified upon a cross."

Then follows the sentence of Jesus verbatim as published in our January number. The recital contains all that is stated in the Gospels in almost their exact language. and, as we have shown, much more beside.

We quote the following:

"Now one of the robbers that were hanged, Gestas by name, said to him, If thou art Christ, deliver thyself and us. But Dîmas rebuked him saying, Dost thou not even fear God, who art in this condemnation; for we, indeed, justly and worthily receive the things we have done, but he hath done no evil? And he said to Jesus, Lord, remember me in thy kingdom. And Jesus said to him, Verily, I say unto thee, that to-day thou shalt be with me in paradise.

"Now it was about the sixth hour, and darkness came upon all the earth, and the sun was obscured and the veil of the temple was rent in the midst; and he cried with a loud voice, and said, Father, into thy hands I commend my spirit. And, having said this, he expired.

And the centurion seeing what was done, glorified God, saying this man was just. And all the people who were present at that sight, seeing what was done, smote their breasts and returned.

"Then the centurion reported to the governor what was done. And the governor and his wife on hearing it, were greatly grieved and neither ate nor drank that day. And Pilate, calling the Hebrews, said to them, Have ye seen what was done? And they said to the governor, There has been an eclipse of the sun, as is usual.

"Now his acquaintances and the women who had followed him out of Galilee stood afar off beholding these things. And, behold, a certain man, Joseph by name, a counselor of Arimathea, a city of the Hebrews, a good and just man, who did not consent to their counsels nor deeds, and who himself expected the kingdom of God, went away to Pilate and begged the body of Jesus. And taking it down from the cross he wrapped it in a clean linen cloth and placed it in his own new tomb, wherein no one had been laid."

We deem Pilate's report to Cæsar of sufficient historical interest to set it forth in full. It is as follows:

To the most potent, august, divine and awful Augustus Cæsar, Pilate, the administrator of the Eastern Province—

"I have received information most excellent one, in consequence of which I am seized with fear and trembling. For in this province which I administer, one of whose cities is called Jerusalem, the whole multitude of Hebrews delivered unto me a certain man called Jesus, and brought many accusations against him, which they were unable to establish by consistent evidence. But they charged him with one heresy in particular—namely, that Jesus said the Sabbath was not a rest, nor observed by them. For he performed many cures on that day, and made the blind see, and the lame walk, raised the dead, cleansed lepers, healed the paralytic who were wholly unable to move their body or brace their nerves, but could only speak and discourse, and he gave them power to walk and run, removing their infirmity by his word alone. There is another very mighty deed which is strange to the gods we have; he raised up a man who had been four days dead, summoning him by his word alone, when the dead man had begun to decay, and his body was corrupted by the worms which had been bred, and had the stench of a dog, but, seeing him lying in the tomb he commanded him to run, nor did the dead man at all delay, but as a bridegroom out of his chamber, so did he go forth from his tomb filled with abundant perfume. Moreover, even such as were strangers, and clearly demoniacs, who had their dwelling in deserts, and devoured their own flesh, and wandered about like cattle and creeping things he turned into inhabitants of cities and by a word rendered them rational and prepared them to become wise and powerful and illustrious, taking their food with all the enemies of the unclean spirits which were destructive in them, and which he cast into the depth of the sea.

"And, again, there was another who had a withered hand, and not

only the hand but the half of the body of the man was like a stone, and he had neither the shape of a man nor the symmetry of a body; even him he healed with a word and rendered whole. And a woman also, who had an issue of blood for a long time, and whose veins and arteries were exhausted, and who did not bear a human body, being like one dead, and dally speechless, so that all the physicians of the district were unable to cure her for there remained unto her not a hope of life; but as Jesus passed by she mysteriously received strength by his shadow falling on her from behind, and touched the hem of his garment; and immediately, in that very hour, strength filled her exhausted limbs, and as if she had never suffered anything she began to run along toward Capernaum, her own city, so that she reached it in a six days' journey.

"And I have made known these things which I have recently been informed of and which Jesus did on the Sabbath. And he did other miracles greater than these, so that I have observed greater works of wonder done by him than by the gods whom we worship.

"But Herod and Archelaus and Philip, Annas and Calaphas, with all the people, delivered him to me, making a great tumult against me in order that I might try him. Therefore, I commanded him to be crucified, when I had first scourged him, though I found no cause in him for evil accusations or dealings.

"Now, when he was crucified there was darkness over all the world, and the sun was obscured for half a day, and the stars appeared but no lustre was seen in them, and the moon lost its brightness, as though tinged with blood; and the world of the departed was swallowed up; so that the sanctuary of the temple, as they call it, did not appear to the Hebrews themselves at their fall, but they perceived a chasm in the earth and the rolling of successive thunders. And amid this terror the dead appeared arising again, as the Hebrews themselves bore witness, and said that it was Abraham, and Isaac, and Jacob, and the twelve patriarchs, and Moses, and Job, who had died before, as they say, some 3,500 years. And there were very many whom I myself saw appearing in the body, and they made lamentation over the Hebrews, because of the transgression which was committed by them, and by the destruction of the Hebrews and their law.

"And the terror of the earthquake continued from the sixth hour of the preparation until the ninth hour; and when it was evening on the first day of the week, there came a sound from heaven, and the heaven became seven times more luminous than on all other days. And at the third hour of the night the sun appeared more luminous than it had ever shone, lighting up the whole hemisphere, and as lightning flashes suddenly come forth in a storm, so there were seen men, lofty in stature and surpassing in glory, a countless host, crying out, and their voice was heard as that of exceedingly loud thunder, Jesus that was crucified is risen again; come up from hades ye that were enslaved in the subterranean recesses of hades. And the chasm in the earth was as if it had no bottom; but it was so that the

very foundations of the earth appeared, with those that shouted in heaven, and walked in the body among the dead that were raised. And he that raised up all the dead and bound hades said, Tell my disciples that he goeth before you into Galilee, there shall ye see him.

"And all that night the light ceased not shining. And many of the Hebrews died in the chasm of the earth, being swallowed up, so that on the morrow most of those that had been against Jesus were not to be found. Others saw the apparition of men rising again whom none of us had ever seen. The synagogue of the Hebrews was alone left in Jerusalem itself, for they all disappeared in that ruin.

"Therefore, being astounded by that terror, and being possessed with the most dreadful trembling, I have written what I saw at that time, and sent it to thine excellency; and I have inserted what was done against Jesus by the Hebrews, and sent it to thy divinity, my Lord."

In the Apocryphal New Testament writings is a report corresponding substantially to the above, translated from the Greek, and many parts of it are verbatim the same. In these writings also is a letter from Pilate to Cæsar which concludes thus:

"Had I not been afraid of the rising of a sedition among the people, who were just on the point of breaking out, perhaps this man would still have been alive to us; although, urged more by fidelity to thy dignity than induced by my own wishes, I did not according to my strength resist that innocent blood free from the whole charge brought against it, but unjustly, through the malignity of men, should be sold and suffer, yet, as the Scriptures signify, to their own destruction."

The finding of these plates corroborates the statement contained in them, as well as in the one published in January, that a copy thereof was sent to each of the tribes, and adds much to the probability of their genuineness.

While Christian Scientists need no corroborative evidence of the Holy Scripture to fortify their faith, it is yet pleasing and helpful to them to see these multiplying facts throwing light upon and giving additional significance to the sacred records. Studying the Scriptures in the new lustre shed upon them by their beloved text-book, Science and Health with Key to the Scriptures, they hail with delight every additional detail which tends toward their elaboration and illumination, even though it be of a merely historical nature.

The many discoveries which have been made during the past few years as the result of exhumations from ancient

ruins, are not only strikingly prophetic of the future light which shall be thrown upon the Scriptures, but are in fulfilment of the prophecies thereof. They are among the "signs of the times" of these latter days, and presage the dawning of that millennial day which has been so long foretold, and the coming of which is in the lively apprehension of multitudes of people to-day. We speak of the coming in the sense that mankind are awakening to a higher and keener view of Christ's Kingdom, and it is coming to their apprehension in a correspondingly general way.

To the sincere Christian Scientist the Kingdom of God *is* come, not shall come,—all that remains being its recognition by the people and their acceptance of it. God's Kingdom—the realm of infinite Truth—was never absent in fact; it has been absent only in the sense that mankind have not known and accepted its presence.

The signs above referred to, while more pleasing than many of the other signs of the latter days, are not more helpful or even hopeful than are the latter. It needs but a casual glance at the condition of the world to-day to see the fulfilment of Jesus' prophecy as found in Matthew 24:

"For many shall come in my name, saying, I am Christ: and shall deceive many. And ye shall hear of wars and rumors of wars. . . . For nations shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows."

But over against such seemingly gloomy forebodings are these glad assurances:—

"But he that shall endure unto the end, the same shall be saved. And the gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

Let us then hail the upheavals both in the external world and in our own consciousness as happy omens, for they betoken the coming of the Kingdom of Heaven. Surely the coming of the Son of man in power and great glory, all appearances to the contrary nevertheless, is cause for gratulation and rejoicing to all who have their armour on and their lamps trimmed and burning. The only cause for apprehension is the failure to be prepared for the coming.

Note. We are indebted to the *Springfield (Mass.) Sunday Union* for most of the facts and data set forth relative to Jesus' trial, and from it we extracted most of the quotations made.

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GRAND FORKS, NO. DAK., Church of Christ, Scientist, Service.—10.30 A. M., followed by children's S. S., 406 Demers Ave.

GRAND RAPIDS, MICH., First Church of Christ, Scientist, Service,—10.30 A. M.; in Good Templars Hall, cor. S. Division and Island Streets.

HAVERHILL, MASS., First Church of Christ, Scientist, Services,—10.30 A. M., Children's Class after morning service. Experience meeting, 7.30 P. M., Forresters Hall, Merimack St.

HOWELL, MICH., First Church of Christ, Scientist, Sunday Service,—11 A. M., Royal Arcanum Hall.

JAMESTOWN, N. Y., Church of Christ, Scientist, Service.—10.45 A. M., Corner Prendergast Ave., East Fourth St.

JUNCTION CITY, KAN., Church of Christ, Scientist, Service,—at 11 A. M., Wednesday evening 7.45, First stairway west of First National Bank, 7th St.

KANKAKEE, ILL., First Church of Christ, Scientist, Sunday Service,—10.30 A. M., 219 Court St.

KANSAS CITY, MO., First Church of Christ, Scientist, Services,—11 A. M., 1115 Grand Ave.

KANSAS CITY, MO., Second Church of Christ, Scientist, Service,—Sunday 11 A. M., Y. M. C. A. Auditorium, corner Ninth and Locust Streets.

KANSAS CITY, MO., Church of Christ, Scientist, Sunday Service,—11 A. M., Lyceum Hall, 104 West 9th Street.

KEARNEY, NEB., Church of Christ, Scientist, Service,—10.30 A. M. Rooms 1 and 3 up stairs, 2212 Central Ave.

KEOKUK, IOWA, Church of Christ, Scientist, Service,—10.30 A. M., Room 2, Ayers Building, 513 Main St.

KINGSTON, CANADA, Church of Christ, Scientist, Service,—11 A. M., Friday meeting, 8 P. M., New Odd Fellows Hall.

LA CROSSE, WIS., First Church of Christ, Scientist, Service,—10.30 A. M., Thursday, 7.45 P. M., Lienlokken Hall, 203 South Fourth St.

LEAVENWORTH, KAN., First Church of Christ, Scientist, Service,—11 A. M., 415 Cherokee St.

LEXINGTON, MO., First Church of Christ, Scientist, Services,—10.30 A. M., S. S. 11.30, Lexington Business College.

LINCOLN, NEB., First Church of Christ, Scientist, Service,—11 A. M., 1124 N. St., Bible Study Thursday 7.30 P. M.

LOCKPORT, N. Y., First Church of Christ, Scientist, Service,—10.45 A. M., at Royal Templars' Hall, cor. Main and Pine Sts.

LONDON, CAN., First Church of Christ, Scientist, Services,—11 A. M., Knights of Pythias Hall, Duffield Block.

LOUISVILLE, KY., First Church of Christ, Scientist, Service,—11 A. M., Fridays, 7.30 P. M., 114 E. St. Catherine St.

LOS ANGELES, CAL., First Church of Christ, Scientist, Service.—10.30 A. M., 254 So. Main St.

LOWELL, MASS., First Church of Christ, Scientist,—10.30 A. M., Sunday School, 12 M., Pollard's Building, Palmer St.; also Testimonial Service, Thursday, 7.45 P. M., at 138 Merrimac St., Room 9.

MADISON, WIS., First Church of Christ, Scientist, Service,—10.30 A. M., Jewish Synagogue, W. Washington Ave.

MANCHESTER, N. H., First Church of Christ, Scientist, Service.—10.30 A. M., Friday 7.30 P. M., at Christian Science Hall, 987 Elm St.

MARINETTE, WIS., Church of Christ, Scientist, Service,—10.30 A. M., Johnstone's Hall, over 1503 Main St.

MARSHALL, TEX., First Church of Christ, Scientist, Service, Sunday,—11 A. M., Thursday 7.30 P. M., Marshall National Bank Building, Second Floor.

MARSHALLTOWN, IA., First Church of Christ, Scientist, Service,—10.30 A. M., at Brick Church, No. 6 E. State St.

MARYSVILLE, KAN.—First Church of Christ, Scientist, Sunday Service,—11 A. M.; Cor. 14th St. and Broadway.

MASON CITY, IA., Church of Christ, Scientist, Service,—11 A. M., 2d floor of Union Bldg.

MAQUON, ILL., Church of Christ, Scientist, Service,—10.30 A. M., K. of P. Hall.

MCGREGOR, IA., Church of Christ, Scientist, Service,—10.30 A. M., G. A. R. Hall.

MEMPHIS, TENN., First Church of Christ, Scientist, Service,—10.30 A. M. Room 80, Randolph Building.

MEMPHIS, TENN., Church of Christ, Scientist, Service,—10.30 A. M.; Science and Health Study, Friday 3 P. M. Lyceum Theatre, corner Second and Jefferson Sts.

MILWAUKEE, WIS., The Milwaukee Church of Christ, Scientist, Service,—10.30 A. M., at the Athenæum, Cass and Biddle Sts.; Friday 8 P. M., at Reading Room, 222 Wisconsin Street.

MILWAUKEE, WIS., First Church of Christ, Scientist, Service,—Sunday 10.45 A. M., at Severance Hall, 421 Milwaukee St., Friday 7.45 P. M., at 726 Grand Ave.

MINNEAPOLIS, MINN., First Church of Christ, Scientist, Service,—10.45 A. M., S. S. 12 M., Masonic Temple, Experience Meeting, Friday, 8 P. M., Room 218, 608 Nicollet Ave.

MONTREAL, CAN., First Church of Christ, Scientist, Service,—11 A. M. and 7 P. M., also Wednesday, 8 P. M., 2456 St. Catherine St.

MT. PLEASANT, MICH., Church of Christ, Scientist, Service,—10.30 A. M., Sunday School, 12 M.

MT. VERNON, N. Y., Church of Christ, Scientist, Service,—Sunday 10.45 A. M., and Friday 8 P. M., No. 62 Mt. Vernon Ave.

NELIGH, NEB., First Church of Christ, Scientist, Service,—11 A. M., five blocks north of depot.

NEWBURYPORT, MASS., Church of Christ, Scientist, Service,—10.30 A. M., Conservatory Hall.

NEWBURYPORT, MASS., First Church of Christ, Scientist, Service,—10.30 A. M., 28 Pleasant Street.

NEW BEDFORD, MASS., Church of Christ, Scientist, Service,—10.30 A. M., Five Cents Savings Bank Building.

NEW HAVEN, CONN., Church of Christ, Scientist, Service,—10.30 A. M., Sunday, also Wednesday 7.30 P. M., Room 13, Boardman Building, corner State and Chapel Streets.

NEW ORLEANS, LA., Church of Christ, Scientist, Service,—10.45 A. M., S. S. 12 M., 1018 St. Charles Ave., (Lee Circle).

NEW YORK CITY, First Church of Christ, Scientist, Services, at 10.45 A. M., and 8 P. M., in Church Edifice known as Scottish Rite Hall, Madison Ave., cor. 29th St., Reading Rooms, 96 Fifth Ave., entrance on West 15th St., open daily from 9 A. M. till 5 P. M.

NEW YORK CITY, The New York Church of Christ, Scientist, Service,— Sunday at 10.45 A. M., Children's Sunday School 12 M., Testimonial Service, Friday evening, at 8 o'clock, Hodgson Hall, Southeast cor. 5th Ave. and 45th St.

NEW YORK CITY, N. Y., Metropolitan Third Church of Christ, Scientist, Services Sunday,—10.45 A. M., Sunday School 12 M., Testimonial Service Friday Evening, 8 o'clock, 213 to 217 West 125th St., between 7th and 8th Aves.

NORFOLK, NEB., Church of Christ, Scientist, Services,—11 A. M.

OAKLAND, CALIF., First Church of Christ, Scientist, Service,—11 A. M., S. S. 12 M., Fraternal Hall, Wash. St., bet. 13th and 14th, Thursday, 7.45 P. M., Friday, 2 P. M., 1319 Grove, cor. 17th St.



OCONTO, WIS., Church of Christ, Scientist, Regular Service,—Sunday 10.30 A. M.; Tuesday Meetings 7.30 P. M., at Christian Science Chapel, cor. of Main and Chicago Sts.

OGDEN, UTAH, First Church of Christ, Scientist, Services,—10.30 A. M., Lyceum Hall, Wright Block.

OMAHA, NEB., First Church of Christ, Scientist, Service,—Sunday, 11 A. M.; Friday, 8 P. M., Church edifice, 2653 St. Mary's Ave.

ONEONTA, N. Y., First Church of Christ, Scientist, Service,—10.30 A. M.; Tuesday, 7 P. M., 159 Main St.

PEORIA, ILL., First Church of Christ, Scientist, Service,—every Sunday at 10.30 A. M., in Music Hall, cor. Madison and Fayette Sts.

PHILADELPHIA, PA., First Church of Christ, Scientist, Service,—Sundays, 11 A. M., at Mercantile Library, Tenth St., above Chestnut; Friday, 8 P. M., at 1617 Chestnut St.

PIQUA, OHIO, Church of Christ, Scientist, Service,—10.30 A. M., The Macabees Hall, cor. Wayne and Ash Sts.

PITTSBURGH, PA., First Church of Christ, Scientist, Service,—Sunday 3 P. M., Friday 7.45 P. M., cor. of Ross and Diamond Sts.

PORTLAND, OREGON, Church of Christ, Scientist, Service,—11 A. M., Room 20, Dekum Building, cor. of 3d and Washington St.

PROVIDENCE, R. I.—First Church of Christ, Scientist, Service,—10.45 A. M., at the new church, 250 Bower St.

QUINCY, ILL., Church of Christ, Scientist,—Sunday Service 10.30 A. M. Newcomb Block, N. W. cor. 4th and Main Streets. Entrance on Main Street.

RICHMOND, IND., Church of Christ, Scientist, Service,—10.30 A. M., Bible Class, Tuesday 7.30 P. M., 713 W. Main St., 2d floor.

ROCHESTER, N. Y., First Church of Christ, Scientist, Service,—Sunday, 10.30 A. M., at C. S. Reading Rooms, 3 East Ave.

ROCKPORT, OHIO, Church of Christ, Scientist, Service,—10 A. M., Sunday School, 11.15 A. M., Residence L. H. Wagar.

SALT LAKE CITY, UTAH, Church of Christ, Scientist, Service,—11 A. M., Friday 7.30 P. M., Odd Fellows' Hall, Market St.

SALT LAKE CITY, UTAH, First Church of Christ, Scientist, Service,—11 A. M., S. S. immediately after service, 70 East 3d South St., Rickett's Block.

SAN BERNARDINO, CAL., Church of Christ, Scientist, Service,—11.30 A. M. and 7.30 P. M.; Science and Health Study, Wednesday 2.30 P. M., Christian Science Hall and Dispensary, 364 D St.

SAN DIEGO, CAL., Church of Christ, Scientist, Service,—11 A. M. Jewish Temple, corner 2d and Beach Sts.

SAN FRANCISCO, CAL., First Church of Christ, Scientist, Service,—11 A. M., in Beethoven Hall, 336 Post St.

SAN JOSE, CAL., Church of Christ, Scientist, Service,—11 A. M., I. O. O. F. Building, cor. 3d and Santa Clara Sts.

SCRANTON, PA., First Church of Christ, Scientist,—Spencer Building, 519 Adams Ave. Service, Sunday at 10.30 A. M.

SHELDON, IA.—First Church of Christ, Scientist, Services,—10.45 A. M., 10th St., near 3d Ave.

SIOUX CITY, IOWA, First Church of Christ, Scientist, Service,—10.30 A. M., Masonic Bldg.

STELLIA, NEB., Church of Christ, Scientist, Services,—10.30 A. M., Main St.

ST. JOSEPH, MO., First Church of Christ, Scientist, Service,—10.30 A. M., at Unity Church, near Edmond on Ninth St.

ST. LOUIS, MO., First Church of Christ, Scientist, in St. Louis, Service,—10.45 A. M.; Friday at 8 P. M., at the new Church Edifice on Pine St., between 27th and 28th Sts.

SYRACUSE, N. Y., Church of Christ, Scientist, Service,—10.30 A. M., S. S. 11.30, Experience meeting, Friday evening at 8 o'clock, 704 East Fayette Street.

TACOMA, WASH., First Church of Christ, Scientist, Service,—11 A. M.; Wednesday, 7.30 P. M. Room 203 Lucerne Bldg., Tacoma Ave. and Ninth St.

TOLEDO, O., First Church of Christ, Scientist,—321 Tenth St. Service,—10.45 A. M., Bible Study, Friday evening at 7.30.

TOPEKA, KAS., Church of Christ, Scientist, Service,—11 A. M., 210 W. 6th Street.

TORONTO, CANADA, First Church of Christ, Scientist, Service,—11 A. M., Friday evening meeting 8 P. M., corner Scimcoe and Caer. Howell Streets.

TORONTO, CANADA, Church of Christ, Scientist, Service,—11 A. M., Testimonial service, Friday 8 P. M., Christian Science Hall, N. E. cor. Yonge and Alexander Streets.

TRAVERSE CITY, MICH., Church of Christ, Scientist, Service,—2.30 P. M., Evangelical Church, cor. 9th and Wadsworth Sts.

TROY, N. Y., First Church of Christ, Scientist, Service,—10.30 A. M., 14 First Street.

TURNER, ME.—Church of Christ, Scientist, Service, 11 A. M., Residence, Mrs. Angie L. Blanchard, C. S.

UTICA, N. Y., First Church of Christ, Scientist, Service,—10.45 A. M., Oneida Hall, Oneida St.

WASHINGTON, D. C., First Church of Christ, Scientist, Service,—11 A. M., at Willard Hall, cor. of F and 14th Sts.

WEBSTER CITY, IA., First Church of Christ, Scientist, Service,—11 A. M., G. A. R. Hall.

WEEPING WATER, NEB.—Service 10 A. M. at C. S. Church.

WICHITA, KAS., Church of Christ, Scientist, Service,—10.30 A. M., 112 West 2d Street.

YATES CENTER, KAN.—Service 2 P. M., Bible Lesson, Wednesday 7.30 P. M.

Regular Sunday services of Christian Scientists are as follows:

AKRON, OHIO.—10.30 A. M. Residence of Mrs. Kate A. Limb, 109 Vine St.

ALBERT LEA, MINN.—10.30 A. M., Old Masonic Banquet Hall.

ALBION, MICH.—Sunday Service, 10.30 A. M., Friday Meeting, 7.30 P. M. W. R. C. Hall, cor. Superior and Erie Sts.

ALGONA, IA.—Bible class 10.30 A. M., Odd Fellows' parlors.

APPLETON, WIS.—Sunday 10.30 A. M., Friday 7.30 P. M., Room 7, second floor Smith's B'k.

ARDMORE, IND. TER.—Sunday School 2.30 P. M. Residence of W. R. Moore, C. S., South Court Street.

AUBURN, N. Y.—Service 3.30 P. M., Friday at 7.30 P. M. 126½ Genesee Street, Rooms 13 and 15, Tripp Block.

AUGUSTA, ME.—10.30 A. M., Friday 7.30 P. M., 12 Melville St.

AUGUSTA, WIS.—10.30 A. M., Residence of Mrs. Eva Lagrave.

BATTLE CREEK, MICH.—10.45 A. M., Sundays at Odd Fellows' parlor, Trump Building; S. & H. Study, 2 P. M., Wednesdays, at residence of C. M. Adams, 17 Fremont St.

BELVIDERE, ILL.—10.30 A. M.; Friday, 7.30 P. M., 621 Logan Avenue.

BEVERLY, MASS.—S. S. 10.30 A. M., Tuesday 7.45 P. M., Burnham B'k.

BOONVILLE, N. Y.—10.30 A. M. Union Block.

BROOKLYN, N. Y.—Bible Class, 11.15 A. M. Residence Mrs. J. C. Otterson, C. S. B. 144 Pierrepont St.

BRYAN, OHIO.—Sunday Service 10.30 A. M., in Carrols Hall.

CALAIS, ME.—Bible Class 3 P. M., at C. S. Room, King B'k.

CHATTANOOGA, TENN.—Sunday, 10.30 A. M., Room 413, Richardson Bldg.; Wednesday 2 P. M.

CHILLICOTHE, ILL.—10 A. M., residence Mrs. Louisa A. Rogers.

CHILLICOTHE, MO.—11 A. M., Gilpin's Conservatory of Music.

CLAY CENTER, KAN.—Church of Christ, Scientist, S. S. 11 A. M.

CLINTON, MASS.—10.30 A. M., residence G. W. Goodwin, C. S., 7 Henry St.

CLINTON, N. Y.—3 P. M., Sundays, Room over Post Office.

CLINTON, IA.—Services, 10.30 A. M., S. S. 11.40, G. A. R. Hall.

COLORADO CITY, COLO.—10.30 A. M., W. C. T. U. Hall.

COLTON, CAL.—11 A. M., Sunday School, 10 A. M.

COLUMBUS, O.—Sunday, 10.45 A. M., Monday, 3 P. M., 406 Oak Street.

COLUMBUS, WIS.—Bible class, 3 P. M. Residence of Mrs. Clara Sawyer.

CORK, GA.—2 P. M.—Residence R. Smith.

DEANSBORO, N. Y.—Union School Building, 10.30 A. M.

DE FUNIAK SPRINGS, FLA.—10 A. M., res., G. A. Walther, C. S. B.

DENISON, IA., Service,—10.30 A. M., McKimm Hall. Friday meeting at 8.30 P. M., Residence of C. Sievers.

DOUDS, IOWA—S. S. 10.30 A. M. Residence Wm. Jackson, C. S.

ELROY, WIS.—2 P. M., over E. N. Loveland's Warehouse.

ENGLEWOOD, N. J.—4 P. M., Residence Wm. A. Childs, C. S.

EUREKA, UTAH.—Odd Fellow's Hall, Sunday, 2 P. M.

EXETER, NEB.—10.30 A. M., First National Bank Building.

FORT WORTH, TEX.—Sunday School 11 A. M., Commerce Hall, Board of Trade Building.

FREMONT, NEBR.—Service 10.30 A. M. at the residence of C. Lulu Blackman, C. S. B., 1737 Colson Ave.

FREEPORT, ILL.—Bible Class 10.30 A. M., Room 10, Fry's Block.

GALVESTON, TEX.—Sunday Service at 11 A. M., 2207 Market St.

GARDINER, ME.—10.30 A. M., over the Post Office.

GENEVA, ILL.—11 A. M., Masonic Hall. Experience meeting Friday evenings at 8 o'clock at same place.

GENOA, NEB.—Bible Lesson Service, 11 A. M. and 7.30 P. M.; S. and H. study, Thursdays 8 P. M. Residence A. J. Smith, C. S.

GLOUCESTER, MASS.—Services, 10.30 A. M., S. S. 11.45 A. M., Bergengren's Block, corner Middle and Center Streets.

GRAND ISLAND, NEB.—10.45 A. M., Residence of E. Bruce, 315 W. 10th, Thursdays 3 P. M.

GRAND JUNCTION, COL.—Sunday Service, 10.30 A. M., Sunday School immediately after service, experience meeting Friday, 7.30 P. M., Court House, cor. Main and 5th Sts.

GROVETON, N. H.—Bible Class 12 M., 1 Rich St.

GREENSBURG, PA.—S. S. 2.30 P. M., 410 Greene St.

GUELPH, ONTARIO,—Sunday, 11 A. M., Friday, 8 P. M., Residence, Thos. Wickham, 49 Woolwick Street.

HAMILTON, CANADA.—11 A. M., Royal Templars' Hall, 172 James St., North.

HART, MICH.—S. S., 11.30 A. M., residence of Mrs. Lydia L. Richmond, C. S.

HARTFORD, CONN.—10.30 A. M., City Mission, 234 Pearl Street.

HASTINGS, NEB.—Sunday School 10.30 A. M., 1022 4th St.

HUDSON, MASS.—Services 3 P. M., S. S. 4 P. M., G. A. R. Hall.

HULL, IOWA,—Sunday School 11 A. M. Residence of Mrs. Lou Harrington, C. S., R. R. St.

JACKSONVILLE, FLA.—10.30 A. M., No. 1 West Munroe Street.

JANESVILLE, WIS.—10.30 A. M., 27 West Milwaukee Street.

JOLIET, ILL.—Bible Lesson 10.30 A. M., Room 12 Fargo Bldg.

KINGSTON, MASS.—Sunday Service 10.30 A. M., Brook Bldg.

LAWRENCE, MASS.—Service 10.30 A. M., and 7 P. M., Mayflower Hall, Pilgrim Block.

LAPORTE, IND.—Christian Science Bible class every Sunday at 10.30 A. M. 1106 Michigan Ave.

LEADVILLE, COL.—11 A. M., Hall over 123 East 6th St., Saturday 7.30 P. M., experience meeting.

LISBON, N. H., Bible Class 11 A. M. Also Friday 7.30 P. M. Residence Wilbur Atwood.

LINCOLN, NEB.—S. S. 10.30 A. M., Bible Class 7.30 P. M., Sunday and Thursday, 1519 O St., Suite 1, Young's Block.

LITTLETON, N. H.—10.45 A. M., Opera Block, Main Street.

LIVERMORE FALLS, ME.—Sunday Service, 10.30 A. M., at the residence of Mrs. R. A. Wigglesworth.

LOCKLAND, OHIO.—Sunday 10.30 A. M.; Wednesday, 7.30 P. M., G. A. R. Hall.

LONG BRANCH, N. J.—11 A. M., Long Branch News Building, MACON, GA.—4 P. M. 152 Cotton Ave.

MADISON, S. D.—10.30 A. M. Residence Mrs. Isa Halston, C. S.

MANKATO, MINN.—10.30 A. M., 508 South Front St., Upstairs.

MARLBORO, MASS.—Services 10.45 A. M., G. A. R. Hall.

MARQUETTE, MICH.—Sunday Service 10.30 A. M.; Bible and S. and H. Study, Fridays 3 P. M. 142 West Arch St.

MERIDEN, CONN.—Sunday 10.30 A. M., Thursday 7.30 P. M., Room 12 City Mission Building.

MILFORD, N. H.—10.45 A. M., Golden Cross Hall.

MILTON, N. H.—Bible Class, 11 A. M., res. Mrs. T. J. Fox, C. S.

MONTROSE, COLO., Bible Lesson Service, 11 A. M., 6th St.

NASHUA, N. H.—Sunday Service 10.30 A. M., Nutt's Building.

NEWARK, OHIO.—10.30 A. M., Wed. 2.30 P. M., Newkirk Bldg.

NEW PAYNESVILLE, MINN.—10.30 A. M., res. Mrs. Gibson, C. S.

NEW YORK CITY.—Sunday Service 11 A. M., 314 W. 76th St.

NORA, NEB.—10.30 A. M., residence of A. G. Mallat, C. S.

OLEAN, N. Y.—Sunday 10.30 A. M., also Thursday 7.30 P. M. 8 Laurel Ave.

OMAHA, NEB.—Service 10.45 A. M.; SCIENCE AND HEALTH and Bible reading 8 P. M., Fridays. Rooms 236, 238, Bee Building.

OMAHA, NEB.—New York Life Building, cor. Farnam and 17th Sts. Rooms 202 and 213. Sunday Bible class 10.45 A. M. Wednesday 2.30 P. M., Friday 8 P. M.

ONEIDA, N. Y.—Bible Class 10.30 A. M., 2 Cedar St., cor. Spring St.

OSBORN, MO.—10 A. M., Friday 7.30 P. M., Masonic Hall.

OTTUMWA, IOWA.—Sundays 11 A. M., Grand Jury Room, Court House.

PETERBORO, ONTARIO.—Sunday, 11 A. M., Friday, 8 P. M.

PIPESTONE, MINN.—Sunday Service at 11 A. M., in Whitcombs Hall.

PLYMOUTH, MICH.—Sunday Service, 10.30 A. M., Safford Hall.

PLYMOUTH, MASS.—Thursdays 7.45 P. M., 12 Main St.

PORT HOPE, ONT.—11 A. M., and 7 P. M., Christian Science Hall.

PORTLAND, ME.—Bible Class 10.30 A. M., 385 Congress Street.

PORTLAND, ME.—Service, 10.30 A. M.; S. & H. reading, Friday, 7.45 P. M.; Room 2, 559 Congress St.

PORTLAND, OREGON.—Services 11 A. M., S. S. 12 M., S. & H. reading, Wed. 7.30 P. M., A. O. U. W. Bldg., cor. 2d and Taylor Sts.

POTTSVILLE, PA.—Service 10.30 A. M., 1400 W. Norwegian St.

RACINE, WIS.—Bible Class 10.45 A. M. 2d Ward Hall, 8th St.

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CHURCHES OF CHRIST, SCIENTIST, SUNDAY SERVICES :

ALBANY, N. Y., First Church of Christ, Scientist, Service,—10.30 A. M., at 224 Clinton Ave. Also services, Tuesdays at 7.30 P. M.

AMSTERDAM, N. Y., Church of Christ, Scientist, Service,—10.45 A. M., Friday evening meeting, 7.30 P. M., at 24 Market St.

ARKANSAS CITY, KANS., First Church of Christ, Scientist, Sunday Service,—11 A. M., Room 10, Isabella Blk.

ATLANTA, GA., First Church of Christ, Scientist, Service,—10.30 A. M., "The Grand," Peachtree Street.

AUBURN, ME., Church of Christ, Scientist, Service,—10.30 A. M., K. of P. Hall, 103 Main St., Friday, 7.30 P. M. 90 Court St.

AUSTIN, TEX., First Church of Christ, Scientist, Service,—10.45 A. M., Krohn's Hall, cor. W. 10th St. and Congress Ave.

BALTIMORE, MD., First Church of Christ, Scientist, Service,—11 A. M., at Lyceum Parlors, North Charles St., near Biddle, Friday evening meeting at 8 o'clock.

BEATRICE, NEBRASKA, Church of Christ, Scientist, Service,—10.30 A. M., Brethren Church, 12th and Court Sts.

BELOIT, WIS., Church of Christ, Scientist, Service,—10.30 A. M., Carpenter's Block.

BERLIN, ONT., Church of Christ, Scientist, Service,—11 A. M., 41 Queen St.

BINGHAMTON, N. Y.—First Church of Christ, Scientist, Service,—10.30 A. M., Iron Hall, Room 2, 87 State St.

BLOOMINGTON, ILL., First Church of Christ, Scientist, Service,—11 A. M., Red Men's Hall.

BLUE SPRINGS, NEB., Church of Christ, Scientist, Service,—10 A. M.

BOSTON, MASS., The First Church of Christ, Scientist, Service,—10.30 A. M., at the new church edifice, cor. of Falmouth and Norway Streets, off Huntington Avenue.

BRADFORD, PENN.—First Church of Christ, Scientist, Service,—7.30 P. M.; Children's Class 11 A. M.; Reading Science and Health, with Key to the Scriptures 7.30 P. M., Friday. 30 Main St., second floor.

BROOKLYN, N. Y., Church of Christ, Scientist, Service,—10.45 A. M., also Bible study Thursday evening, at 8 o'clock, 104 South Oxford St., near Fulton.

BROOKLYN, N. Y., Church of Christ, Scientist, Service,—10.30 A. M., also Thursday evenings at 8 o'clock, Cumberland St., between Lafayette and Dekalb Aves.

BUFFALO, N. Y., Church of Christ, Scientist, Service,—10.30 A. M., at church edifice, corner Prospect Ave. and Jersey St. Experience Meeting Fridays at 8 P. M.

BUFFALO, N. Y., Central Church of Christ, Scientist, Service,—at 10.45 A. M., 20th Century Club, Delaware Ave., near Allen;

also meetings Wednesday evening at 8 o'clock and Friday afternoon at 3 o'clock, 916 Main St.

BURLINGTON, IOWA, Church of Christ, Scientist, Service,—10.30 A. M. Gregg Building, cor. Jefferson and 5th Sts.

BUTTE CITY, MONTANA, First Church of Christ, Scientist, Service,—10.45 A. M., Tuesday evening 8 P. M. The Ellwood, 54 East Broadway.

CANON CITY, COL., First Church of Christ, Scientist, Service,—10.30 A. M. 424 Main St., room 4, second floor.

CEDAR RAPIDS, IA., Church of Christ, Scientist, Service,—10.30 A. M., at Room 26, Granby Block, second floor, cor. 3rd Ave. and 2nd St.

CHARLES CITY, IA., Church of Christ, Scientist, Service,—10.30 A. M. Room 3 Cheney Block.

CHICAGO, ILL., First Church of Christ, Scientist, Service,—10.45 A. M., Auditorium.

CINCINNATI, O., First Church of Christ, Scientist, Service,—10.30 A. M., Wildey Hall, New Odd Fellows' Temple, entrance on 7th Street.

CINCINNATI, O., Church of Christ, Scientist, Service,—10.30 A. M., Hall D, 7th floor, New Odd Fellows' Temple, Elm St. entrance. Also in same Bldg., Room 306, Wednesdays, 2 P. M., Study of Bible and Science and Health; Thursdays, 7.30 P. M., Testimonial Services.

COLORADO SPRINGS, COLO., Church of Christ, Scientist, Service,—at 10.30 A. M., 315 E. Huerfano Street.

CLEVELAND, O., Church of Christ, Scientist, Service,—at 11 A. M., Kendall Bldg., second floor rear, 106 Euclid Ave.

DAVENPORT, IOWA, First Church of Christ, Scientist, Services,—10.30 A. M., K. of P. Hall, Davenport National Bank Bldg., cor. 3d and Brady Sts., Friday meetings at Room 21, Masonic Temple, 7.30 P. M.

DAYTON, O., First Church of Christ, Scientist, Service,—10.30 A. M. Wednesday 7.30 P. M. No. 12 Central Block.

DECATUR, ILL., Church of Christ, Scientist,—Review Bldg., cor. No. Main and North Sts., 10.45 A. M.; S. and H. Study, Wednesday 7.45 P. M.

DENVER, COLO., Church of Christ, Scientist,—1751 Logan Ave., Service, 10.30 A. M.

DENISON, IA., Service,—10.30 A. M., McKimm Hall. Friday meeting at 8.30 P. M., Residence of C. Sievers.

DES MOINES, IA., First Church of Christ, Scientist, Sunday Service,—10.30 A. M., Friday evening meeting 7.45 P. M. in the Christian Science Auditorium and Reading Rooms, New Redhead Bldg., cor. 4th and Locust Sts.

DETROIT, MICH., Church of Christ, Scientist, Service,—10.30 A. M., Schwankovsky's Music Hall, 240 Woodward Ave., corner John R. St.; Friday evening meeting 7.45 P. M., at Hanna Hall, 8 Witheral St., near Woodward Ave.

CHURCH SERVICES.

v

DEVIL'S LAKE, N. DAKOTA, First Church of Christ, Scientist, Service,—11 A. M.

DUBUQUE, IA., Church of Christ, Scientist, Service,—10.30 A. M., Friday, 7.30 P. M., Facade Building.

DULUTH, MINN., First Church of Christ, Scientist,—Regular Service, 10.45 A. M., Hall, fifth floor, Masonic Temple.

EAU CLAIRE, WIS., Church of Christ, Scientist, Service,—10.30 A. M. Dispensary Rooms, 622 So. Barstow St.

EL'DORADO, KAN., Church of Christ, Scientist, Service,—10.30 A. M., at Reading Room on Central Ave.

ERIE, PA., First Church of Christ, Scientist, Service,—10.30 A. M., 1108 State Street.

EVANSTON, ILL., First Church of Christ, Scientist, Service,—10.30 A. M., I. O. O. F. Hall, 620 Davis St.

FAIRMONT, MINN., Church of Christ, Scientist, Service,—10.30 A. M., Occidental B'k.

FALL RIVER, MASS., Church of Christ, Scientist, Service,—2 P. M., 39 South Main Street.

FORT DODGE, IOWA, First Church of Christ, Scientist, Service,—10.30 A. M. Friday, 8. P. M., Mason Building.

FORT HOWARD AND GREEN BAY, WIS., Church of Christ, Scientist, Service,—10.30 A. M., Business College Block, Green Bay.

FORTUNA, CAL., Bible Class, 10 A. M., Jarvis Hall, Main St.

GALESBURG, ILL., First Church of Christ, Scientist, Service,—10.30 A. M., 314 East Main Street.

GRAND FORKS, NO. DAK., Church of Christ, Scientist, Service,—7.30 P. M., 406 Demers Ave.

GRAND RAPIDS, MICH., First Church of Christ, Scientist, Service,—10.30 A. M.; in Good Templars Hall, cor. S. Division and Island Sts.

GRAND ISLAND, NEB., Church of Christ, Scientist, Service,—11 A. M.

GUTHRIE, O. T., First Church of Christ, Scientist, Service,—11.30 A. M.; Bible Study 7.30 P. M., U. S. Court Room.

JAMESTOWN, N. Y., Church of Christ, Scientist, Service,—10.45 A. M., Corner Prendergast Ave., East Fourth St.

JUNCTION CITY, KAN., Church of Christ, Scientist, Service,—at 11 A. M. Wednesday evening 7.45, First stairway west of First National Bank, 7th St.

KANKAKEE, ILL., First Church of Christ, Scientist, Sunday Service,—10.30 A. M., 219 Court St.

KANSAS CITY, MO., First Church of Christ, Scientist, Services,—11 A. M., Strophe's Auditorium, 9th and Central Sts.

KANSAS CITY, MO., Western Church of Christ, Scientist, Service,—Sunday 11 A. M., Y. M. C. A. Auditorium, corner Ninth and Locust Sts.

KANSAS CITY, MO., Church of Christ, Scientist, Sunday Service,—11 A. M., in Coates Opera House, cor. 10th and Broadway.

KEARNEY, NEB., Church of Christ, Scientist, Service,—11 A. M. and 8 P. M., 2212 Central Ave.

KEOKUK, IOWA., Church of Christ, Scientist, Service,—10.30 A. M., Room 2, Ayers Building, 513 Main St.

KINGSTON, CANADA, Church of Christ, Scientist, Service,—11 A. M., Friday meeting, 8 P. M., New Odd Fellows Hall.

LA CROSSE, WIS., First Church of Christ, Scientist, Service,—10.30 A. M., Thursday, 7.45 P. M., Lienlokken Hall, 203 So. Fourth St.

LEAVENWORTH, KAN., First Church of Christ, Scientist, Service,—11 A. M., 415 Cherokee St.

LINCOLN, NEB., First Church of Christ, Scientist, Service,—11 A. M., 1124 N St., Bible Study Thursday 7.30 P. M.

LOCKPORT, N. Y., Church of Christ, Scientist, Service,—11 A. M., at Royal Templars' Hall, cor. Main and Pine Sts.

LONDON, CAN., First Church of Christ, Scientist, Services—11 A. M., Knights of Pythias Hall, Duffield Block.

LOUISVILLE, KY., First Church of Christ, Scientist, Service,—11 A. M., Fridays, 7.30 P. M., 1814 Floyd St.

LOS ANGELES, CAL., First Church of Christ, Scientist, Service,—10.30 A. M., 254 So. Main St.

LOWELL, MASS., First Church of Christ, Scientist,—10.30 A. M., Sunday School, 12 M., Pollard's Building, Palmer St.; also Testimonial Service, Thursday, 7.45 P. M., at 138 Merrimac St., Room 9.

MADISON, WIS., First Church of Christ, Scientist, Service,—10.30 A. M., Jewish Synagogue, W. Washington Ave.

MANCHESTER, N. H., First Church of Christ, Scientist, Service,—10.30 A. M., Friday 7.30 P. M., at Christian Science Hall, 987 Elm St.

MARINETTE, WIS., Church of Christ, Scientist, Service,—10.30 A. M., Johnstone's Hall, over 1503 Main St.

MARSHALLTOWN, IA., First Church of Christ, Scientist, Service,—10.30 A. M., at Brick Church, No. 6 E. State St.

MARYSVILLE, KAN.—First Church of Christ, Scientist, Sunday Service,—11 A. M.; Cor. 14th St. and Broadway.

MASON CITY, IA., Church of Christ, Scientist, Service,—10.30 A. M., 2d floor of Union Blk.

MAQUON, ILL., Church of Christ, Scientist, Service,—10.30 A. M., K. of P. Hall.

MCGREGOR, IA., Church of Christ, Scientist, Service,—10.30 A. M., G. A. R. Hall.

MEMPHIS, TENN., First Church of Christ, Scientist, Service,—10.30 A. M. Room 80, Randolph Building.

MEMPHIS, TENN., Church of Christ, Scientist, Service,—10.30 A. M.; Science and Health Study, Friday 3 P. M. Lyceum Theatre, corner Second and Jefferson Sts.

MILWAUKEE, WIS., The Milwaukee Church of Christ, Scientist, Service,—10.30 A. M., at the Athenæum, Cass and Biddle Sts.; Friday 8 P. M., at Reading Room, 222 Wisconsin Street.

MILWAUKEE, WIS., First Church of Christ, Scientist, Service,—Sunday 10.45 A. M., at Severance Hall, 421 Milwaukee St., Friday 7.45 P. M., at 726 Grand Ave.

MINNEAPOLIS, MINN., First Church of Christ, Scientist, Service,—10.45 A. M., G. A. R. Hall, Masonic Temple, Experience Meeting, Friday, 7.30 P. M., Room 218, 608 Nicollet Ave.

MONTREAL, CAN., Church of Christ, Scientist, Service,—11 A. M. and 7 P. M., 2456 St. Catherine St.

MT. PLEASANT, MICH., Church of Christ, Scientist, Service,—10.30 A. M., Sunday School, 12 M.

NELIGH, NEB., First Church of Christ, Scientist, Service,—11 A. M., five blocks north of depot.

NEWBURYPORT, MASS., Church of Christ, Scientist, Service,—10.30 A. M., Conservatory Hall.

NEWBURYPORT, MASS., First Church of Christ, Scientist, Service,—10.30 A. M., 28 Pleasant Street.

NEW BEDFORD, MASS., Church of Christ, Scientist, Service,—10.30 A. M., Five Cents Savings Bank Building.

NEW HAVEN, CONN., Church of Christ, Scientist, Service,—10.30 A. M., Sunday, also Wednesday 7.30 P. M., Room 13, Boardman Building, corner State and Chaple Streets.

NEW YORK CITY, First Church of Christ, Scientist, Services, at 10.45 A. M., and 8 P. M., in Church Edifice known as Scottish Rite Hall, Madison Ave., cor. 29th St., Reading Rooms, 96 Fifth Ave., entrance on West 15th St., open daily from 9 A. M. till 5 P. M.

NEW YORK CITY, Church of Christ, Scientist, Service,—every Sunday at 10.45 A. M., Service, Thursday evening, at 8 o'clock, Hodgson Hall, Southeast cor. 5th Ave. and 45th St.

OCONTO, WIS., Church of Christ, Scientist, Regular Service,—Sunday 10.30 A. M.; Tuesday Meetings 7.30 P. M., at Christian Science Chapel, cor. of Main and Chicago Sts.

OGDEN, UTAH, First Church of Christ, Scientist, Services,—10.30 A. M., Lyceum Hall, Wright Block.

OMAHA, NEB., First Church of Christ, Scientist, Service,—Sunday, 10.45 A. M.; Friday, 8 P. M. Rooms 16 and 17 Patterson Block, corner 17th and Farnam Sts.

ONEONTA, N. Y., First Church of Christ, Scientist, Service,—10.30 A. M.; Tuesday, 7 P. M., 159 Main St.

PEORIA, ILL., First Church of Christ, Scientist, Service,—every Sunday at 10.30 A. M., in Music Hall, cor. Madison and Fayette Sts.

PHILADELPHIA, PA., First Church of Christ, Scientist, Service.—Sundays, 11 A. M., at Mercantile Library, Tenth St., above Chestnut; Friday, 8 P. M., at 1617 Chestnut St.

PIQUA, OHIO, Church of Christ, Scientist, Service,—10.30 A. M., Scott Slauson Hall, cor. Wayne and Ash Sts.

PORTLAND, OREGON, Church of Christ, Scientist, Service,—11 A. M., Room 20, Dekum Building, cor. of 3rd and Washington Sts.

PROVIDENCE, R. I.—First Church of Christ, Scientist, Bible Lesson Service 10.45 A. M., 96 Westminster St.

QUINCY, ILL., Church of Christ, Scientist,— Sunday Service 10.30 A. M. Newcomb Block, N. W. cor. 4th and Maine Streets. Entrance on Main Street.

ROCHESTER, N. Y., First Church of Christ, Scientist, Service,— Sunday, 10.30 A. M., at C. S. Reading Rooms, 3 East Ave.

ROCKPORT, OHIO, Church of Christ, Scientist, Service,—10 A.M., Sunday School, 11.15, A. M., Residence L. H. Wagar.

SALT LAKE CITY, UTAH, Church of Christ, Scientist, Service,— 11 A. M., Friday 7.30 P. M. Odd Fellows' Hall, Market Street.

SALT LAKE CITY, UTAH, First Church of Christ, Scientist, Service,—10.30 A.M., 70 East 3d South St., Rickett's Block.

SAN BERNARDINO, CAL., Church of Christ, Scientist, Service,— 10.30 A. M. and 7.30 P. M.; Science and Health Study, Wednesdays 2.30 P. M. Davis Hall, 423 Third St.

SAN DIEGO, CAL., Church of Christ, Scientist, Service,— 11 A. M. Jewish Temple, corner 2d and Beach Sts.

SAN FRANCISCO, CAL., Service, 11 A.M., 702 Powell St., cor. Pine.

SAN JOSE, CAL., Church of Christ, Scientist, Service,— 11 A. M., I. O. O. F. Building, cor. 3d and Santa Clara Sts.

SCRANTON, PA., First Church of Christ, Scientist,— Spencer Building, 519 Adams Ave. Service, Sunday at 10.30 A. M.

SHELDON, IA.— First Church of Christ, Scientist, Services,— 10.45 A. M., 10th St., near 3d Ave.

SIOUX CITY, IOWA, First Church of Christ, Scientist, Service,— 10.30 A. M., Masonic Bldg.

STELLA, NEB., Church of Christ, Scientist, Services,— 10.30 A. M., Main St.

ST. JOSEPH, MO., First Church of Christ, Scientist, Service,— 10.30 A.M.; at Unity Church, near Edmond on Ninth St.

ST. LOUIS, MO., First Church of Christ, Scientist, in St. Louis, N. W. cor. 23d and Locust Sts., Bethoven Conservatory; Service,—10.30 A. M., Inquiry Meeting, at 8 P. M.; Mid-week meeting Wednesday evening 8 o'clock.

SYRACUSE, N. Y., Church of Christ, Scientist, Service,—10.30 A. M., Services, Friday, 7.30 P. M., 704 East Fayette Street.

TACOMA, WASH., First Church of Christ, Scientist, Service,— 11 A. M.; Wednesday, 7.30 P. M. Room 203 Lucerne Bldg., Tacoma Ave. and Ninth St.

TOLEDO, O., First Church of Christ, Scientist,— 321 Tenth St. Service,— 10.45 A. M., Bible Study, Friday evening at 7.30.

TOPEKA, KAS., Church of Christ, Scientist, Service,— 11 A. M., 210 W. 6th Street.

TORONTO, CANADA, First Church of Christ, Scientist, Service,— 11 A. M., Friday evening meeting 8 P. M., corner College and Brunswick Aves.

TORONTO, CANADA, Church of Christ, Scientist, Service,— 11 A. M., Christian Science Hall, N. E. cor. Yonge and Alexander Sts.

TRAVERSE CITY, MICH., Church of Christ, Scientist, Service,— 10.45 A. M., at K. O. T. M. Hall, Montague Block, Front Street.

RANDOLPH, VT.—Services 11 A. M., Wednesday 7.15 P. M. Residence D. E. Goding, C. S., 1 Randolph Ave.

READING, MASS.—Service 10.30 A. M., Odd Fellows' Hall.

RICE LAKE, WIS.—11 A. M., S. S. 12 M. Odd Fellows' Hall.

RIVERSIDE, CAL.—10.30 A. M., Pythian Hall.

ROCKLAND, MASS.—Bible Class, Thursday 7.30 P. M., Sunday 11 A. M.

ROCK VALLEY, IOWA.—Service at 10.30 A. M. Principal's room in Public School Building.

ROME, N. Y.—11 A. M. Hall 151 West Dominick St.

SAGINAW, E. S., MICH.—Sunday Service, 10.30 A. M., S. S. immediately after service, held in Pythian Hall, No. Wash. Ave.

SALINE, MICH.—Service 10.30 A. M., Friday evening meeting, 7 P. M., G. A. R. Hall.

SALEM, OREGON.—Services, 10.30 A. M., State Insurance Building, corner Commercial and Chemeketa Streets.

SAN ANTONIO, TEXAS.—11 A. M., Tuesday 4 P. M., 629 N. Florris St.

SANDUSKY, OHIO.—Christian Science Service 10.30 A. M., Sunday. Rooms 8 & 9, Odd Fellows Building.

SANTA ANA, CAL.—Sunday School 3 P. M., G. A. R. Hall, 314 E. 4th St.

SARATOGA, N. Y.—Sunday Service, 11 A. M., Friday Meeting, 8 P. M., Room 1, Deuell Place, Broadway.

SAVANA, ILL.—3.30 P. M. Residence of A. Wolcott, C. S.

SAVANNAH, GA.—4 P. M., 199 Whitaker Street, Thursday evening meeting, 8 P. M.

SHEBOYGAN, WIS.—Service, 10.30 A. M. Christian Science Hall, Geele Block, Centre St. cor. of Eighth.

SHERBURNE, N. Y.—Bible class 10.30 A. M. Residence S. W. Walker, Chapel Street.

SIOUX FALLS, S. DAKOTÁ.—Sunday 10.45 A. M., Friday 7.30 P. M., Syndicate Block, Main Ave.

SPEARFISH, S. D.—10.30 A. M., 2 P. M., and 7 P. M. Tuesday and Thursday. Residence J. C. Ryan, C. S. B.

SPOKANE, WASH.—11 A. M., Room 42, Review Bldg.

ST. JOHN, N. B.—Services 11 A. M. and 7 P. M. 94 Princess St.

ST. LOUIS, MO.—11 A. M., Room 127, Laclede Bldg., 4th and Olive Sts.

SPRINGDALE, ARK.—10.30 A. M., Residence L. Worthen.

SPRINGFIELD, OHIO.—10.30 A. M., Room 2, Johnson Bldg., South Side Main St. between Central and Fountain Ave.

ST. JOHNSBURY, VT.—10.45 A. M. 13 Pearl St.

ST. PAUL, MINN.—Service Wednesday 7.30 P. M., experience meetings, Friday 7.30 P. M., 772½ East 7th St.

SUTHERLAND, FLA.—10 A. M., Sutherland Hall.

THOROLD, ONT.—Bible Class, 11 A. M. McArthur Block.

TRURO, N. S.—Sunday Service, 11 A. M., Friday 8 P. M., 27 Walker Street.

VINCENNES, IND.—Bible Class 10.30 A. M., Tuesday 2.30 P. M., Bacher Block, near corner 6th and Main Sts.

WALLA WALLA, WASH.—11 A. M. Baumister Blk., Main St.

WASHINGTON, IA.—10.30 A. M., residence of Robert McGaughey.

WATERLOO, IOWA.—10.30 A. M. 2d floor, Equitable Building, cor. Commercial and Park Ave.

WATERTOWN, N. Y.—Service 11 A. M., 5 Burdick Building.

WATER VALLEY, MISS.—Sunday Service 11 A. M., K. of P. Hall.

WENTWORTH, N. H.—S. S. 11 A. M., res. of E. M. Davis, C. S.

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BROOKLYN, N. Y.—Church edifice, 266 Cumberland St.

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BUTTE CITY, MONTANA.—The Ellwood, 54 East Broadway.

CHATTANOOGA, TENN.—Room 413 Richardson Building.

CHICAGO, ILL. Rooms 515, 516, 130 Dearborn Street.

CINCINNATI, O.—The Lombardy, Suite 10, 224 W. 4th St.

CINCINNATI, O.—Room 306, New Odd Fellows' Temple.

DAVENPORT, IA.—Room 21, Masonic Temple.

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- ONEONTA, N. Y.—Tabey Block, 159 Main St.
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- ST. LOUIS, MISSOURI.—Reading room. Church edifice, 2726 Pine St., 10 A. M. to 7 P. M., except Sundays.
- TACOMA, WASH.—Room 203 Lucerne Bldg., Tacoma Ave.
- TORONTO, CAN.—Christian Science Hall, N. E. corner Yonge and Alexander Sts. Daily, 10 A. M. to 12 M., 3 to 5 P. M.
- TROY, N. Y.—14 First Street.

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the 1990s, the number of people in the world who are under 15 years of age has increased from 1.1 billion to 1.5 billion, and the number of people aged 65 and over has increased from 0.5 billion to 0.7 billion (United Nations, 1999).

There are a number of reasons why the world population is growing so rapidly. One of the main reasons is that the number of children born to each woman has increased. This is due to a number of factors, including improved medical care, increased access to contraception, and a shift in cultural values. In many parts of the world, children are now seen as a source of labour and income, rather than as a burden.

Another reason for the rapid growth of the world population is that the number of people who are surviving into old age has increased. This is due to a number of factors, including improved medical care, increased access to social services, and a shift in cultural values. In many parts of the world, old age is now seen as a time of life, rather than a time of hardship.

The rapid growth of the world population has a number of implications for the future. One of the main implications is that there will be a need for more resources to support the growing population. This includes food, water, and energy. Another implication is that there will be a need for more social services to support the growing population. This includes education, health care, and social security.

There are a number of ways in which the world population can be managed more sustainably. One way is to reduce the number of children born to each woman. This can be done by increasing access to contraception and by shifting cultural values. Another way is to improve the quality of life for people in old age. This can be done by improving medical care, increasing access to social services, and shifting cultural values.

The rapid growth of the world population is a challenge for the future. It is a challenge that we must all face. We must find ways to manage the world population more sustainably, so that we can all have a better future. We must find ways to reduce the number of children born to each woman, and we must find ways to improve the quality of life for people in old age.

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